The Mount of Caluarie.

COMPILED BY THE REVEREND FATHER IN GOD,

Lord *Anthonie de Gueuara*, Biſhop of Mondonnedo, Preacher, Chronicler, and Councellor, vnto *Charles* the fift, Emperour.

Wherein are handled all the Myſteries of the Mount of Caluarie, from the time that Chriſt was condemned by *Pilat*, vntill hee was put into the Sepulcher, by *Ioſeph* and *Nicholemus*.

AT LONDON,
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1618.

THE PROLOGVE TO THE FIRST PART OF THE Booke, intituled the Mount of Caluarie. Compiled by the reuerend Father, Lord *Anthonie de Gueuara*, Biſhop of Mondonneda, Preacher, and Chronicler *vnto the Emperour* Charles the fift.

Vme tibi aromata, æqualis ponderis, & cũ in tenuiſſimum puluerem contuderis, pones ex eo in tabernaculo fœderis. Said God vnto *Moſes*, in the 30. Chapter of *Exodus*. As if he ſhould ſay; *Moſes*, thou doeſt know that I haue made thee a tabernacle where thou mayſt pray, and haue giuen thee Prieſts with whom thou mayſt pray, and appointed thee ſacrifices which thou ſhalt offer vp vnto me. Now I will teach thee how thou ſhalt offer vp Incence vnto me, and with what. Thou ſhalt take therefore, ſweet and odoriferous ſpices; as Baulme, Onicha, Galbanum, and pure Frankincenſe, and of each of them, the like quantitie and waight, and caſt them all into a morter, and pound them very ſmall, euen into duſt; and then caſt them on the coales in a golden cenſor, becauſe that all the tabernacle may ſmell ſweet with it. Without all doubt this is a wonderfull figure: but yet the accompliſhment of it,

more wonderfull; seeing that wee are taught thereby what we shall offer vnto our Lord, and with what wee shall please him, and also with what we shall pacifie him. It seemeth by these words, that our Lord will exclude all offering of vncleane and vnsauourie things, to the end that all such things should not be offered in the sanctuarie: and thereupon it is, that our Lord did no lesse forbid vs to pollute his temple with vncleane things, than violate it with mans bloud. Agreeing vnto this, our Lord in the old law, did forbid him to be a Priest in his temple, who had an vncomely nose, bleard and dropping eies, a crooke backe, club feete, lame hands, a scabbie body, or were otherwise deformed and mishapen of any member. The meaning of the giuer of the law was, that all which they should offer vnto him, should bee cleane, and the Priest which did offer it very sound and perfect; the reason is, because that our Lord doth not make so great a reckoning of the thing which is offered, as he doth of him who doth offer it. If as that commandement was obserued in the old law, it should also be kept in the new: it would seeme a very ridiculous thing, and a *Mosaicall* ceremonie, because there are many Priests in the Church of God this day, the which although they bee peraduenture deformed in the lineaments of their body, yet are good in their workes, and holy in their desires. O how little our Lord doth regard, that the Minister and Priest of his Altar, bee straight or crooked, beautifull or not, because that the sacrifices which wee offer vp vnto him, are not accepted by reason of the hands or shape of bodie of him who dooth offer them, but for the merrites of the offerer. Saint *Augustine* saith, That that which in the old law was a figure, is now in the Church trueth; that which

which vnto them was the letter, is vnto vs the ſpirit; that which they did dreame of, we doe ſee; and that which they did hope for, we holde. Inſomuch, that in the miniſters of the old law, we ought not to regard that which the letter doth command, but that which the ſpirit doth teach. Tell me I pray thee, when God did command in the Law that they ſhould offer odoriferous ſauours on his Altar, and prohibit them to preſent vnſauourie ones; had he a noſe like a man to ſmell the good, or head like a man to diſlike or greeue at the bad? It is to be beleeued, that when the giuer of the law did ordaine theſe things, and when the holy Ghoſt did write them, that he did leuel at higher matters, and pretend profounder myſteries than thoſe which the *Moſaicall* law did ſound, becauſe the true accompt which God doth make of Balme and Frankinſence, is nothing elſe but the acceptance of a pure and cleane heart. Comming then vnto the miniſtery, it is to be noted, that with many and ſundry conditions, God did command in his law that they ſhould offer vnto him thoſe ſweet and odoriferous ſpices; wherof, if there did want any one condition, all which they did offer was nothing worth. The law did then cõmand, that thoſe ſpices ſhould be of a ſweet ſauour, very cleane and precious, and not ſuch as the prieſt would, but ſuch as the law did appoint: that is to ſay, Baulme, Onicha, Galbanum, and Frankinſence: and that of theſe foure none ſhould be wanting, nor any added vnto them. God did likewiſe command in the law, that they ſhould all be meaſured and weighed ſo exactly, that there ſhould not be ſo much as a dram more of the one than of the other. God did alſo command in the law, that all thoſe aromaticall ſpices ſhould be pounded very ſmall, and ſifted: and then by the handes of the Apothecary, molded and

wrought. Insomuch, that if by the hand of the Priest they were to be offered, by the hands of the Apothicary, they should be compounded. The Lord did promise, and giue his credite and word vnto all such as did offer this high kinde of oblation, and bestow their money vpon it, to heare them presently in the tabernacle, and yeeld vnto their petitions. What is the holy tabernacle, where God did command those spices to be offered, but our God made man, the sonne of the liuing God? This is the high hill from whence we looke; this is the Tower whither wee withdraw our selues; the Temple where we be baptized; the Tabernacle where wee doe saue our selues; and the Sanctuary where we do reforme our selues. What is the altar of incorruptible wood vpon which that holy incense was offered, but onely the crosse, vpon which good Iesus was crucified? Thou art the altar of incorruptible wood, O my good Iesus; seeing that in the old law the sacrifices which they did offer, the Priest which did offer them, and the ceremonies with which he did offer them, are all at an end: but thy crosse, O my God, shall neuer haue an end. There is great reckoning to bee made of the dry tree, on which Christ suffered; but farre greater of his tender members with which he did suffer, considering that with the torments of them we were redeemed, and with the loue of Christ pardoned. What were the aromaticall and sweet spices, which were offered by the Priest vpon the altar of the Tabernacle; but the most high workes, which on the mount of *Caluary*, were done by the sonne of God? Without all comparison, the works which the sonne of God did in the mount of *Caluary*, were farre greater than those which his father did in the captiuitie of *Egypt*, because that there he didkill other mens children, but here he

he did kill his owne proper ſonne, whoſe life he did not pardon, becauſe he would pardon our faults. O loue neuer heard of before! O infinite charitie! Who did euer heare or ſee, that for to pardon the ſeruant, thou ſhouldeſt put to death, the ſonne? What clemency did ouercome thee? what charity did binde thee? that freely without any intereſt of thine, thou ſhouldeſt lay the puniſhment vpon thy ſelfe, to vnloade me of the fault? *Adam* did caſt the fault vpon *Eue*, and *Eue* vpon the Serpent, and the Serpent did caſt it vpon all mankinde.

And thou, O good Ieſus, doeſt thou excuſe mee, who am culpable, and blame thy ſelfe being innocent; and I hauing committed the theft, doeſt thou yeeld to bee puniſhed? In a farre other manner and meanes thou didſt deliuer me from the power of the Deuill, than *Moſes* did the Iewes out of the captiuitie of Ægypt, becauſe that there the bloudy waters did ſtinke, and the flies which fell, the putrified frogges, the firſt borne Children which were ſlaine, and the dead Cattle. But on the mount of Caluary, what is there that did ſtinke, or what did not yeeld a very ſweet ſauour? The teares which he dropped, the ſighes which he gaue, the bloud which hee ſhed, the ſide which hee opened, the body which ſuffered, and the loue with which he ſuffered, were the true ſpices which God did worke, and the high Baulme, which the eternall father did perfume himſelfe with. Before that the ſonne of God did ſuffer on the mount of Caluary, it was a dreadfull place to behold, and ſtinking to dwell in: but after that his ſacred members were nailed on the croſſe, like vnto precious oynments, and ſweete ſauours, he did take away the ſtinke of all ſinnes, which doe ſauour worſe than all the dead bodyes. What other thinges are thoſe foure ſweet

perfumes, with the which God did command the holy ſanctuary to bee perfumed withall; but the will with which the ſonne of God did ſuffer, the cruell death which he did ſuffer, the great patience which he had, and the infinite great charitie which did mooue him? I confeſſe ſaith S. *Ambroſe*, that the martyrs did die of their owne will, but they will not deny me, but they dyed of neceſſity, only the ſon of God was he who dyed without neceſſity; and voluntarily. Vpon thoſe wordes *deſiderio deſideraui*, *S. Barnard* ſaith, O good Ieſus, O the loued of my ſoule, who among mortall men, doth ſo much deſire to make his life perpetuall, as thou didſt deſire to looſe thine for mine? What pleaſure and ioy wilt thou take aboue in the other world with thy elect, ſeeing that heere vpon earth, thou didſt call the day on which thou dideſt ſuffer, *Eaſter*? Our Lord did alſo command, that the incenſe and Galbanum which they ſhould offer vnto him, ſhould bee ſo iuſtly waighed, that they ſhould put no more of the one than of the other, thereby to let vs vnderſtand that the ſon of God did equally, and indifferently ſhed his bloud, for the ſmall, and for the great; for the poore and for the rich; for the dead, and for the liuing. *Origen* vpon the *Canticles*, ſaith; That oftentimes our Lord doth beſtow his fauours and graces more or leſſe, when he pleaſeth, and how he pleaſeth, and vnto whome he pleaſeth: but in that which toucheth the generall redemption, he made all men equall, ſeeing hee dyed no more for one than for another. *Anſelmus* in an Epiſtle ſaith; What do I care my brother, that thou art ſtronger than I, more noble in bloud, more beautifull in body, and more renowned in dignitie, ſeeing wee are by one God created, by one Chriſt redeemed, and by one holy Ghoſt gouerned? What doth it meane, that there

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ſhould bee as much Frankinſence as Galbanum, and as much Galbanum as Frankinſence; but that Chriſt did ſhed as much bloud for the labouring man, which cutteth ſtubble in the field, as for the Prince who ſitteth in his Throane? *Chryſoſtome* ſaith, When the ſonne of God did impart his precious bloud, hee did better it vpon no man, hindered no man, nor depriued no man of it: but if afterward it had greater force in ſome, than in other ſome, it is not through the fault of him who gaue it, but of him who did not well imploy it.

What meaneth it, that all theſe ſweete ſpices ſhould not be offered vp in the holy Temple, vntill they were pounded in a morter, and ſifted through a ſiue: but that the myſteries of the Paſſion of Chriſt, ſhould be ſearched out with diligence, deeply conſidered and chewed with meditation; waighed with charitie, and wrought with many teares? *Origen* vpon this place ſaith, That if Storax and other ſweet ſpices, be not broken, pounded and caſt into the fire, they giue no ſmell at all: In like manner, if the moſt high myſteries, and profound ſacraments of the paſſion of the ſonne of God, bee not well chewed and waighed, little profite and leſſe conſolation is reaped by them.

The ſon of God hauing as he hath, his fleſh ſo torne, his bloud ſo ſhed abroad, his bones ſo out of ioynt, his ſinewes ſo wreſted, his haire ſo caſt about, & his friends ſo ſcattered; how wouldſt thou taſte and contemplate ſuch high myſteries all at once? very well ground and broken, and alſo very well ſifted in the morter of thy heart, ſhould all thoſe holy myſteries be, and in ſuch ſort, that by the ſame ſteppes that bleſſed Ieſus doth goe ſuffering, thou ſhouldſt goe following and contemplating, for otherwiſe thou ſhalt occupie and ſpend much time,

time, and receiue ſmall pleaſure. Vnground doth hee offer vp incenſe; who in haſt thinketh on the paſſion of Chriſt, and he ſmall and ſifted doth offer vp ſweet ſpices, who in thoſe ſteps and ſtations which our Lord troad, ſuffering, doth goe after him weeping. Is it much that thou ſhouldſt ſhed teares from thy eyes, ſeeing that he did ſhed bloud for thee from his vaines? S. *Barnard* ſaith, The ſonne of God did not ſuffer himſelfe to be beheaded, nor hanged, nor drowned, nor burnt, becauſe they were all ſhort deaths, but he would be crucified, becauſe that that kinde of Martyrdome was very long and grieuous: Inſomuch that as the loue was great with which he did die, ſo alſo his pleaſure was, that the torment ſhould be great and long which he did ſuffer. Seeing (ſaith *Anſelmus*) that the ſonne of God did not leaue bone, nor ſinew, nor fleſh, nor member in all his body, in which he was not tormented, it is reaſon that thou leaue no myſterie, nor ſentence of his Paſſion, on which thou doeſt not ocupie thy vnderſtanding, becauſe that he did much more for thee, in ſuffering it, than thou for him in contemplating on it. Seeing that the ſonne of God hath been ſo prodigall and ſtout, in ſhedding his owne bloud for thee, why ſhouldſt thou be ſo ſparing in thinking ſo much as one houre in the day on his paſſion? Doe not vaunt thy ſelfe my brother, that thou art a Chriſtian, nor glory vainly that thou wilt die for the paſſion of Chriſt, for ſeeing that thou haſt no heat nor feruor to thinke on it, it is not to be beleeued that thou wilt haue the heart to die for it. For ſeeing thou doeſt not ſerue thy God and Lord, ſo much as with the thoughts, how wilt thou offer the members of thy body to ſuffer torments and martyrdome in them?

Of the myſterie of the two waights which the Synagogue had.

Omnis eſtimatio, ſiclo ſanctuarij ponderabitur, Said God in *Leuit.* the 27. Chap: as if he ſhould ſay, All that which is of a great value and price, ſhall be waighed with the waight of my ſanctuary. Such as will curiouſly looke into the booke of *Leuiticus*, ſhall finde in it, that the people of the Iewes, had two kindes of waights; whereof the one was called *ſtatera*, a ballance or waight, which was the common waight, wherewith all thinges of the common-wealth were waighed: the other *ſiclum*, a ſicle, that is a holy waight: and with this they did waigh euery thing which was offered vp in the Temple. Like vnto a man who would keepe an order in his houſe. When God did ordaine his common-weale, hee commanded that there ſhould be a waight and a meaſure in it: that is, a waight to meaſure and waigh all prophane thinges; and a waight to waigh all holy and diuine thinges. The ſweet perfumes which were waighed in the Temple, were of equall waight, in figure of the equall loue and charitie, which were in all Chriſts works, becauſe the loue and charitie, with which he did worke them was as entire in him, when hee did preach in the temple, as when he did ſuffer on the tree of the croſſe. St. *Auguſtine* ſaith, in thee and in me the perfumes of our workes are of greater and leſſer value and waight, becauſe that ſomtimes we doe them with deuotion, and at other times with coldnes: but in the ſonne of God it is not ſo, for that his loue and charitie was ſo ardent to redeeme vs, that neither the time did increaſe it in him, nor trauell & trouble make it cold. What doth it meane, that of two waights which the Synagogue had, the one

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of them was a holy waight, and the other prophane; but that in the one they ſhould waigh the workes of his ſon: and in the other all the workes of the world. The merits of one holy man may be meaſured with thoſe of another holy man, and the torments of one martyr, may be meaſured with the torments of another martyr, becauſe there is no man in heauen ſo great, but GOD can create another, which in life may with him be equall, and alſo in merits goe beyond him. The heyre of eternities, doth not enter into this accompt, nor doth not fight vnder this banner: hee is not waighed where we are waighed, nor is not meaſured as wee are meaſured, becauſe it would be a far eaſier matter, to meaſure what the mountaines doe waigh, than meaſure that, that his merits doe reach vnto. How is it poſſible that he ſhould be waighed, who doth waigh all thinges? How is it poſſible to finde a meaſure for him; who doth meaſure all thinges with his wiſdome? Aboue in the reſting place of the Trinitie, and in the depth of the Diuinitie, the ſonne of the liuing God, hath his meaſure and waight, becauſe the merits of him are ſo high, and the dolours which he ſuffered for vs, ſo grieuous; that there are no dolours of martyrs to compare with him, nor holineſſe of Angels to meaſure him. Doth it not ſeeme vnto thee, that the ſon of God hath a meaſure and waight for himſelfe, ſeeing that he did merite more, eating in the wedding, and with *Zacheus*, than the great S. *Iohn Baptiſt*, by faſting in the wilderneſſe? Being granted that the workes which the ſonne of God did, as man, had limits and an end: the charitie with which he did them, had no end. And thereupon it is, that if vnto that which he did ſuffer, there was found a waight, to the loue, with which he did ſuffer, there was no meaſure. Thou mighteſt well O my Ieſus,

Ieſus, meaſure and waigh the bloud, which in the mount of Caluarie thou didſt ſhed: but who can be able to meaſure and waigh the loue, with the which thou didſt ſhed it? Although thy bloud ſhould be waighed by pounds and ounces, who ſhould be able to finde waights to waigh thy bowels and loue?

In the waight of the ſanctuarie nothing was waighed but that which was of the ſanctuarie, and ſo in the ballance and waight of Chriſt, nothing is waighed but the workes of Chriſt: for if you would waigh any other thing in him, all the holineſſe of the Angels, and all the torments of the martyrs would not waigh ſo much, as one drop of the bloud which he ſhed. Seeing then, that wee cannot waigh our ſelues in the ballance of Chriſt, hee came to waigh himſelfe in ours, where in one ballance we did put our fault, and in the other hee did put his paine, the which before the father was of ſuch great waight, that it was ſufficient to ſatisfie for our offence? Who could ſatisfie for our fault, if he ſhould not lend vs his paine and puniſhment, to pay with it our debt?

Whereof the ruler was, with which God did command, to meaſure, and leuell Hieruſalem.

PErpendiculum extendetur ſuper Hieruſalem, ſaid God by the Prophet *Zacharias*, in the firſt chapter, As if hee would ſay, I will and command, that all my holy Citie of Hieruſalem, be meaſured with a cord, and be leuelled with a leuell. Theſe words of our Lord are of very great feare vnto the wicked, and of great aduertiſement vnto the good, ſeeing that in publicke place, and with an open crie, God did command it to be cried: that hee will ſit downe in count with all, and that hee will meaſure all men,

men, to weet, with the leuell of his life, and with the line of his iuſtice. If thou be troubled, and tremble when they aske thee an account of thy worldly expences, what ſhall become of thee, when they ſhall aske it of thy ſoule? If thou yeeld vp an euill account vnto thy Lord, of the mony which thou haſt ſpent: what wilt thou doe vnto our Lord, of the benefites receiued? O good Ieſus; O the loue of my ſoule: what will it be of mee, and what ſhall I doe before thee, when the life which I leade, ſhall be verified and prooued with the booke of thy iuſtice? How is it poſſible that hee ſhould giue a good account, who neither with his ſoule, nor with God keepeth an account? It is reaſon that we know what is the cord, with which wee ſhall be meaſured, and what the leuell with which we ſhall be leuelled: becauſe that thereby we ſhall ſee how our Lord doth vs no iniurie in asking vs an account of that which wee haue receiued. The leuell and the line, with which all the world ſhall be leuelled and meaſured, is the croſſe; and he who is ruled and leuelled, is Ieſus Chriſt; becauſe that hee alone and none with him, can know whether we goe the way of ſaluation, or the path of perdition. Euen as the line is caſt, to the end that the building may goe ſtraight; and alſo the leuell is put, becauſe the wall ſhould not be vneuen, ſo God will that wee direct all our workes to him, and worke them by him. That goeth not by line, which is not done for him; nor that by leuell, which is not done for his ſeruice; by reaſon whereof, when our Lord doth afterward come to meaſure and leuell the merites of our life with the leuell of his iuſtice; If hee finde our building vnleuelled, he throweth it all to the ground. S. *Auguſtine de verbis Domini*, ſaith: The thing which doth moſt of all deceiue mortall men is, that to giue an excuſe to their errors,

errors, they will not measure themselues with men which are good, but with others which are naught like themselues: Insomuch that they are contented with being lesse euill than others: not caring at all to be good. One proud man doth measure himselfe with another proud man: one couetous man with another: one angrie man with another, and one glutton with another: and this measure which he maketh, is not to the end to amend himselfe of his errors, but to condemne the other for a greater sinner than himselfe. When the Lord did say by the Prophet, *Iustificata est Sodoma in conspectu Samariæ*, did he happily cease from punishing of Sodome, because shee was a lesser sinner than Samaria? To compare thy selfe which art a lesser sinner, vnto another who is a greater sinner: by this thou doest not excuse thy selfe from sinne, nor deliuer thy selfe from hell, because it is an infallible rule, that God will neuer forget to reward a good deede, nor neuer omit to punish a bad. When God did say in the authority aboue named, *Perpendiculum extenditur super Hierusalem*, what other thing would hee there say, but that hee and none other should giue the line, with the which all should be measured; and also the rule, with which all should be leuelled? Seeing that hee would create vs, and redeeme vs: it is reason that he and none other, should measure and rule vs: and thereupon it is that he would keepe the secret of merit or demerit onely vnto himselfe. It is likewise to be waighed, that God did not say vnto Hierusalem that she should chuse the line, with the which she should be measured, but that he the Lord himselfe would send it: to giue vs thereby to vnderstand, that of all the thoughts which wee conceiue, and of all the workes which we doe, onely God is the looker on, who most approueth them, and the true

Lord

Lord who will reward them. This word *perpendiculum extenderetur*, is also to be waighed, where God doth not tell Hierusalem, that he will send a line out of hand, but in processe of time; giuing vs by that propheſie to vnderſtand, that there was neuer any euen or right leuell in the world, vntill God did ſend his precious ſonne into the world. To thinke and know that the ſynagogue had no right line or leuell: what greater teſtimonie can wee ſeeke, than for God to ſay by the Prophet, *Dedi eis legem non bonam, & præcepta in quibus non viuerent.* How ſhall wee ſay that in the building of the ſynagogue, there was line and leuell, ſeeing that there it was permitted, to marrie the brothers wife, take vſurie of a ſtranger, giue a bill of diuorce to his owne wife? O happy time, and bleſſed age, that the Catholike Church doth now liue in, becauſe that vnto her was giuen the holy and right law, and an approued law, which was meaſured with a deuine leuell.

Marke how orderly diuine matters doe proceede, and the eternall meaſures, in that that the people did meaſure the croſſe, the croſſe did meaſure Chriſt, Chriſt did meaſure the Goſpell, the Goſpell doth rule and meaſure all the world: inſomuch that he did firſt meaſure himſelfe, before he did meaſure mee. When was this propheſie of *perpendiculum* fulfilled vpon Hieruſalem, but when the humanity of the word was on the croſſe, not onely ſtretched out, but alſo torne aſunder? O glorious meaſure! O happy leuell! ſuch as thou art; Chriſt my redeemer; ſeeing that with ſuch a rule and meaſure as thine is, the Saints doe ſuffer themſelues to be ruled and meaſured, and the heauenly Angels are glad to be leuelled. When holy Paul to the Romanes did ſay in the 8. chap. *Quos prædeſtinauit, conformes fieri, &c.* What other thing would

would he say in these high wordes, but that all those whome God hath predestinated, he did predestinat and chose them, that they might be like to the image of his Son? What other thing is his perfect and diuine image, but his perfect and his holy life? Hee is like vnto the image of his sonne who doth fulfill and keepe his holy Gospell; because it was not the intention of the Apostle that we should imitate Christ, in the image and likenesse of his essence, but in the pureness and perfection of his life. From this patterne we should draw all our labours, by this image wee should fashion and paint our soules, with this leuell we should leuell our workes, and with this line wee should measure our steps: for otherwise like vnto an vn-leuelled building, all our trauels will fall on the ground. O good Iesus, O the loue of my soule, what will my life seeme before thy life, when it shall be compared with thine? O how filthy my cleanness will appeare, how angry my meekness, how proude my humilitie, how ambitious my pouertie, how weake my strength, yea and how mercilesse my mercy. O how ridiculous my teares will seeme, how fained my griefe, how cruel my pittie, how niggardish my liberalitie, how gluttonous my abstinence, how iniust my iustice, how false all my peace, and how without merite all my chastitie. O how colde my prayer will seeme, how weake my deuotion, how testie my patience, how vnperfect my obedience, how inconstant my perseuerance, how spotted my conscience, and also fruitlesse all my life?

Let it not seeme a hard matter vnto any man, that our life should be leuelled and ruled with the giuer of life; Seeing that our glorie shall be made like vnto his glory, not because we should make our selues equall vnto him, but because in glorie wee may finde our selues

with him. This being presupposed to be true, as true it is, who shall more enioy Christ in glorie than hee who heere was most comformable vnto his life. He who with this holy line and leuell, is not leuelled heere on earth, shall haue no glorie aboue with Christ in heauen: for as hee was not like vnto him in his manner of liuing, so neither shall he bee like vnto him in his manner of raigning.

How the sonne of God did more for vs, than for himselfe.

Feciſti iudicium meum, & cauſam meam ſedens ſuper thronum qui iudicas iuſticiam, saith King *Dauid* in the 9. Psal. as if hee would say. Thou O my great God of Israel art he, who being set in thy royall seate, hast iudged iustice, hast made my iustice, and ended my cause.

Many secrets, and many high Sacraments, the good Prophet doth touch in this propheſie; and therefore it is requisite, that as the words are deepe, so they be deeply expounded. In this propheſie it is to be noted, who he is who doth iudge, and this is God; what the place is where he doth iudge, and this a throne; in what manner he doth iudge, and he saith sitting; and what it is that he doth iudge, and he saith iustice; and of what he doth giue iudgement, and he saith, that of my proper cause. What Prince this day of the world, hath wrought such high thinges, being on foote or on horsebacke, as thou O my good Iesus, being set in thy throne? who hath euer attained so great a victorie fighting, as thou hast done suffering? What is the throne where thou wast sitting but the holy and true crosse where thou wast crucified? O glorious throne, O happy throne, on which thou wast accompanied with theeues, crowned with thornes, emptie

emptie of bloud, thy pores open, thy sinewes stretched, poore of friends, and compassed with enemies.

Seeing then, that in this Throne he was iudged and sentenced by *Pilat* the Vice-roy, how doth the Prophet say, That from thence he iudged all the world? Likewise how is it possible, that from thence he did dispatch my fact and cause, seeing that he lost his honour and his life? Sitting vpon the throne of the crosse, the sonne of God did iudge him who iudged, who was the deuill: Iudged that which did iudge, which was the world: iudged of that which did iudge, which was sinne: did iudge that with the which he did iudge, which was tyrannie; insomuch that *Pilat*, executing iustice vpon him, he did also iustice vpon our iustice. O how well the Prophet said, in saying, *Feciſti cauſam meam*, and not *feciſti cauſam tuam*; considering that in the throne of the crosse, thou hadst there no cause to goe vp, no businesse there to *negotiat*, vnlesse it were there to die for me and there to suffer for my sinnes. With great reason they are accustomed to behead homicides, stone runnagates, burne heritickes, hang theeues, & crucifie blasphemers: but thou, O good Iesus, what theft hadst thou done? what blasphemies hadst thou spoken, seeing that for them thou shouldst be crucified? On the mount of *Caluary*, thou didst wel know that thou hadst nothing to doe, seeing that there, there were no blinde men to giue sight vnto, no lame men to heale, no deuils to cast out, nor Temples to preach in: whereof we may inferre, that if thou didst goe to the mount of *Caluary*, thou didst goe for thy friends busines, and not for thine owne. When didst thou make *iudicium meum*; but when to deliuer me from eternal iudgement, thou didst suffer thy selfe to bee iudged and condemned by *Pilat* the tyrant? When O good Iesus, when didst

thou plead my cauſe, but when thou didſt ſuffer ſuch a great torment and paine, as though thou thy ſelfe hadſt committed the fault? when didſt thou iudge Iuſtice, but when thou didſt take away from the Deuill his forces, becauſe he ſhould be no longer Iudge of my offences? *Feciſti cauſam meam*, when of an ignorant man, thou didſt make me wiſe: of a ſlaue a free-man: of a ſtranger, a neighbour: of a condemned man, a quit: of a Gentile, a Chriſtian: and of an enemie, a ſonne. Then didſt thou take my cauſe in hand, when in preiudice of thy perſon, thou didſt intend nothing but the ſauing of my ſoule, I ſay againe in the preiudice of thy perſon, becauſe that the more thou didſt in me, the more thou didſt vndoe thee: didſt not thou vndoe & preiudice thy ſelfe, and benefit me, when of God thou didſt become man, of inuiſible, viſible: of impaſſible, paſſible: of immortall, mortall: of eternal, temporall, & of the Lord of Angels, a reproch of men? O how thou didſt plead my cauſe, ſeeing that to lift vp me, thou didſt pull downe thee, to giue vnto me honour, thou didſt take to thee infamie, and to deliuer me, thou didſt ſuffer thy ſelfe to be taken; and alſo to excuſe me, didſt permit thy ſelfe to be condemned: inſomuch that thou didſt pleade my cauſe to thy owne great preiudice. *Feciſti cauſam meam* on the croſſe, where like an aduocate thou didſt pray for mee, where like a Iudge thou didſt pardon me, where like a kinſman thou didſt pay for me, where like a brother thou didſt anſwere for me, where like a friend thou didſt die for me, and alſo where like a father thou didſt weepe for me. *Feciſti cauſam meam*, in the royall throne of thy croſſe, when thou didſt heare me and the deuill, the deuill and me, and were before thee in iuſtice, when hee ſaid that I was his, and I ſaid that I was not, but thine; and he to accuſe me,

did

did lay open my fault; and I to excuſe my ſelfe, did lay downe thy bloud, and in the end thou didſt take vpon thee my cauſe, ſeeing thou didſt expulſe him, and admit me. Thou didſt plead my cauſe, with the father, ſeeing thou didſt obtaine pardon of him. *Feciſti cauſam meam* with the Angels: ſeeing thou didſt giue them me for my guard, *feciſti cauſam meam*, with the Church; ſeeing that in her thou didſt incorporate me, thou didſt take in hand my cauſe with the Deuill, ſeeing that out of his handes thou didſt deliuer me: and alſo *feciſti cauſam meam*, with ſinnes: ſeeing thou didſt forgiue me them: *feciſti cauſam meam*, not hauing reaſon or cauſe to doe it, ſeeing thou didſt create me to thy image, redeem me with thy bloud, endue me with thy merites, cure me with thy dolours, lighten me with thy doctrine, draw me to thy elect, and reforme me with thy Sacraments. Didſt not happily forward my cauſe, and forget thine owne, ſeeing that from the firſt moment in which thou waſt borne, vntill the laſt inſtant, in which thou didſt die, thou didſt neuer go ſtep which was to thine eaſe: nor neuer worke any heroicall fact, which was not to my profite? O the light of my eyes, O the reſt of my ſoule, vpon my knees I beſeech thee, and with teares I aske thee, that thou wouldſt lighten my vnderſtanding, make cleane my heart, guide my tongue, direct my pen, to the end, that as thou, *feciſti cauſam meam*, dying for mee, ſo I may likewiſe pleade thy cauſe, writing ſo great a paſſion, and ſetting forth and magnifying ſuch infinite dolours. How ſhall I be able O my good Ieſus to extoll the perils which thou didſt ſee thy ſelfe in, the dolours which thou didſt ſuffer, the ſweates which thou didſt paſſe, the teares which thou didſt weepe, the blond which thou didſt ſhed, the infamie which thou didſt endure, the death which thou didſt

end with: If thou doe not confirme and helpe my memory, make cleane my intralls, amend my customes, and guide my fingers? O eternall father, O great and infinite goodnes, seeing that the Carpenters of *Moyses*, durst not labour in the *Mosaicall* tabernacle, not being first filled with the holy Ghost, how shall I dare, without thy holy loue put my hand in the passion of thy sonne? If *Moyses* dare not come neere the thornes, but without hose, how shall I dare, without thy holy loue put my hand in the passion of thy sonne, vnlesse I haue my heart cleane? create then O God a cleane heart in me, and renew a right spirit in my bowels: for then I shall be able to extoll the bloud which thou didst shed out of thy veynes, when thou shalt haue made cleane the spots of my conscience. O thou who dideſt burne with a burning yron *Esaias* tongue, to preach vnto the people: will it not please thee to kindle and set on fire this my heart to contemplate in the passion of thy sonne? Workes so heroicall as those which thou hast done, O my good Iesus; a death so strange as this which thou dideſt suffer; a loue so excessiue as this which thou didst loue vs with; a redemption so perfect as this which thou didst end: what heart is able to thinke, what tongue sufficient to reheatse, what hands worthie perfectly to write? Consider O my good Iesus, and marke that in giuing me light in this which I write, both of vs doe gaine; and if thou wilt not guide me, both loose: For if the worke doe fall out aright, thine is all the glory; if it erre, mine is all the fault; insomuch that in that case, the readers would leaue off to praise in thee the grace which thou hadst giuen me, and would blame in me, the errour which I had committed. Seeing thou didst giue thy fauour, and grace to *Moyses*, going into the palace: to *Dauid* keeping sheepe: to St.

Paul

Paul going on the way, and to S *Peter* going a fishing, and to S. *Mathew* being in the custome house: Why wilt not thou likewise giue it vnto me, who do so hartily demand it, and with so many teares craue it? If I doe aske for it, it is to the end with it to serue thee; and if I desire it, it is to hit a right in this worke, because thou doest know, O my good Iesus, that if I haue any small deuotion, it is in thy blessed and holy Passion. Before thy presence, O good Iesus I appeare, and before thy goodnesse I present my selfe; and to thy omnipotencie I commend my selfe, and also to thy great clemencie, I offer all that which I shall write, and speake of thee in this booke, because no man in truth can vtter high thinges of thee, nor yet thinke of thee, but being in thee, or neere vnto thee. Let the conclusion of all be, that if thou, O good Iesus, *Labia mea aperies*, I am very certaine, *quod os meum annunciabit laudem tuam*: And to the end I may reach vnto this, prostrate on the ground, and my eyes bathed in teares, I say, *Deus in adiutorium meum intende*, Lord make haste to helpe me: for if thou doe giue me thy grace, neither shall I faile to goe aright in this so high a worke, nor doubt afterward to attaine to thy eternall glorie.

***

HERE BEGINNETH THE BOOKE, CALLED THE MOVNT OF CALVARIE,

Wherein is contained the vnſpeakeable *Myſteries, which the Sonne of God wrought* vpon that holy *Mount*, when as he did there ſuffer *Death* for all *Mankinde*.

CHAP. I.

How the Sonne of God was condemned to dye, and how the like Iudgement was neuer giuen in the world.

ESVM autem tradidit voluntati eorum: ſaith St. *Luke* chap: 21. ſpeaking of the ſentence which *Pilat* gaue againſt Chriſt: and it is as if he would ſay; Seeing that *Pilate* the iudge could not obtaine of the Iewes, that which he requeſted, hee agreed vnto them, and condiſcended vnto all that which they demanded: and thereupon he did not onely condemne the ſonne of God to dye: but alſo that they ſhould reuenge themſelues on him according vnto their own will and pleaſure. St. *Cirillus* vpon St. *Iohn*, ſaith that *Pilat* the Kings deputie did not expreſly command that they ſhould crucifie Chriſt, or that rhey ſhould hang him, or behead him, or throw him into a Well: but he did onely deliuer him to their will, to the end

end that they should doe with him what they would, and reuenge themselues on him asmuch as they could. *Damascen* in a sermon saith, That because *Pilat* did deliuer Christ, *Voluntati eorum*, vnto their will: the Iewes gaue him that death which they themselues would, and also iniuried him in all that they could. *Origen* vpon S. *Mathew*, saith thus, It is tollerable that accusers deliuer an offender vnto the Iudge, but that the Iudge should put the malefactor in the hands of his enemies, is not to be suffered: because that Iustice is so to bee executed vpon the wicked, that there appeare no token of reuenge in it: When *Pilat* the tyrant deliuered Christ vnto their will, he did peruert all order of vpright iustice in Christ: because that no man ought to be iudged by that which is spoken of him, but by that which is prooued against him; and yet without any inquirie made against him, and not giuing him the hearing according to the ordinarie course, hee condemned him to loose his life, and that they should dispose of his person how they listed.

Albertus vpon Saint *Luke* saith, That the Euangelist could not more liuely haue set foorth *Pilats* naughtinesse, than to say of him, *Quod adiudicauit fieri intentionem eorum*; and that he deliuered Christ vnto their will: By which wicked wordes, hee yeelded vnto their demand, and gaue them all which they desired. What else desired they, but to put him to death, and what death did they giue him, but crucifie him? O wicked *Pilat*, saith S. *Chrysostome*, O traiterous *Pilat*, seeing thou doest confesse with thy owne mouth, That the sonne of God was apprehended and taken through enuy, and is now accused through malice: Tell me I pray thee, why doest thou suffer enuy, to reuenge vpon innocencie; and permit that iustice be suppressed by malice? *Cyprian* vpon the Passion of our Lord, saith; That when wicked *Pilat* did deliuer Christ vnto their will, the Iewes were so execrably wicked, and their wils so corrupted, that if Christ had had a thousand liues, a thousand they would been glad to haue taken from him; and if they could haue seperated and vnioyned one member from another in him, peece by peece, they would neuer haue slaine him in so short a space: insomuch that Christes life was long ended before their malice.

Basill vpon the Psalmes saith, That because vniust *Pilate* did deliuer

deliuer Christ *voluntati eorum* : the Iewes were bold so many wayes to torment him, and with so many iniuries to dishonour him: to weet, that going in the streets, with their feet they spurned him, with their knees they thrusted him forward, with their hands they wearyed him, with their fingers they pulled him by the haire, with their elbowes they thumped him, with their tongues they blasphemed him, with their speares they pricked him; and because they had licence of *Pilat* to do by Christ what they listed, what did they leaue vndone that they could doe? *Remigius* saith in a sermon, At what time *Pilat* did deliuer Christ vnto their will, the Iewes might freely not haue crucified him, but haue loosed him, or giuen him some other kinde of death: but because the son of God had made choise to die vpon the altar of the crosse, the Iudge could not but commaund it, nor they but execute it: O good Iesus, O my soules loue, I appeale from *Pilats* sentence as much as I ought. For if the iudgement had been vpright and iust, there should not haue beene commandement giuen, to deliuer thee vnto the Iewes, but the Iewes vnto thee: seeing they fell into such a grieuous offence for no other reason, but because they would not remaine vnder thy mightie hand. If *Pilat* would haue commanded them to haue followed thy will, as hee willed them to worke their will on thee; thou wouldest haue vsed greater benignitie towards them, than they did towards thee: for in the end how much they were inclined to kill thee, so much wast thou desirous to pardon them. Neither will I that *Pilat* command thee to doe my will, but warne me to doe thy will. For if he deliuer thee vnto me, I know not what to doe with thee: but if they deliuer me vnto thee, thou knowest right well how to dispose of me, seeing that it is well knowne vnto all men, that for to put my soule in safety, thou didst suffer thine owne life to be taken from thee. It is more wholesome counsell for vs to put our selues into the handes of God, than that God should commit himselfe into our handes: because it is not to be thought, that hee will take away life from those who liue, who is accustomed to raise those to life which are dead.

Gregory in his Pastorall saith, That when God doth put himselfe into mans gouernment, and alwayes follow his appetite, it

it is a ſigne that that man is fore-knowne, and already condemned vnto hell: becauſe that hee who is beloued of God, and predeſtinated vnto glory, in all intiſements of the world is directed by him, and ſuffereth him not to follow any one appetite at all.

Woe be vnto that King, ſaith *Simon de Caſſia*, woe be vnto that Iudge, and woe be vnto the Preſident that filleth his iudgement with iniquitie, and doth not anſwere truth; becauſe that in criminall caſes, that is not to be done which the accuſers deſire, but that which the Lawes command.

It is heere greatly to be waighed, why the holy Scripture ſaid, that *Pilate* the Kings deputie deliuered Chriſt vnto them, to the end that they ſhould doe with him according vnto their will, and not according vnto their wils; ſeeing that where there is a multitude of people, there is varietie of opinions. Vnto this we anſwer and ſay, that it is a propertie of the wicked in matters touching vertue to diſagree the one from the other: but in matters of ſinne and wickedneſſe, they are alwaies of one opinion. Which priuiledge of theirs was kept in the death of Chriſt, where all the Iewes agreed to take away life from the ſonne of God. They agreed all to put him to death, they agreed all in crying crucifie, crucifie him, they agreed all, when they ſaid; Let vs not looſe him but *Barrabas*; they were alſo of one minde, when they ſaid; Fie, thou who doeſt deſtroy the Temple of God: Inſomuch that in all the multitude which was there preſent to behold that ſpectacle, there was no diſ-agreeing nor contradiction at all among them, touching the taking away of Chriſts life, or blotting and obſcuring his fame. The Scripture ſaith very well, when it ſaith, He deliuered him vnto their will, and not vnto their wils; for *Pilate* being excepted, who ſaid I finde no cauſe in him; and his wife who ſaid, nothing to thee and this iuſt man; and the theefe who ſaid, This man hath done no euill thing: wee read of none that turned to doe Chriſt good, or made any reſiſtance at all in his death.

What meaneth this *Pilat*, what meaneth this? doeſt thou deliuer Chriſt and his life to ſuch a peruerſe Nation, and perfidious people, and of ſuch a damnable will as the Iewes haue? canſt not thou ſuffer their cryes which ſound in thine eares, and wilt thou that hee ſuffer the whippings which open his ſhoulders? Is there

any

any Iuſtice which doth commaund, or any Law doth ordaine, that for to auoyd their tongues, thou ſhouldſt deliuer him into their hands? If thou didſt ſo much feare their tongues, it had beene reaſon, that thou ſhouldſt haue declared the cauſes why thou didſt condemne him: for in ſo doing, thou ſhouldſt haue found without all doubt, that the Iewes did accuſe him through malice, and thou didſt condemne him for feare, and he did die for loue. O my good Ieſus, and my ſoules delight, who ſhould be able to take thy life from thee, if it were not for thine infinite charitie? Thy inſpeakable charity doth giue ſentence on thee, thy goodneſſe doth diſſemble it, thy humilitie doth conſent that it ſhould be done, thy diuinitie doth approoue it, thy heart doth embrace it, thy fleſh doth feele it, my neceſſitie doth ſpread it abroad, and my onely fault doth cauſe it. O thou giuer of life, O killer of death, who dare condemne thee to die? O my condemned Ieſus, am not I happely he, who doth accuſe thee, am not I hee who doth condemne thee? If then I be he who is in fault, art thou hee who is condemned? O the life of my life, why doeſt thou not cauſe my life to end with thine, ſeeing that this day thine doth end for me? It doth well appeare (ſaith St. *Barnard*) O good Ieſus, it doth well appeare, that I doe not liue in thee, ſeeing that thou didſt die without me: for if I did liue with thee by grace, my life would alſo end this day with thee. *Rabanus* ſaith, That *Naboth* was iudged, becauſe he would not giue his vineyard vnto King *Achab*; *Suſanna* becauſe ſhe would not yeeld to the laſciuiouſneſſe of the old men of *Babilonia*; but Chriſt was iudged to die, becauſe the Prieſtes did beare him great enuy: inſomuch that now adayes, enuie, lecherie, and couetouſnes, doe hinder the execution of Iuſtice. St. *Hierome* vpon the Prophet *Naum* ſaith thus, For a man to bee a naughty Iudge, there needeth no more, but to be affectioned and paſſionate; ſeeing that the Iudges condemned *Suſanna* becauſe they were enamoured of her, as the Iewes condemned Chriſt, becauſe they were paſſionate againſt him. *Chriſoſtome* ſaith, that to the end iudgement may be right, and the Iudge iuſt, it is very neceſſarie, that neither intreatie bow him, nor teares make him gentle, nor gifts corrupt him, nor threatnings feare him, nor anger ouercome him, nor hatred moue him, nor affection deceiue him.

When

When the Iewes ſaid vnto *Pilat*; We haue no King but *Caſar*, it had beene better for them (as *Origen* ſaith) to haue cut out their tongues, than to haue vttered ſuch wicked words: becauſe that from that very houre and moment, they departed from the God of Iudea; and made themſelues vaſſals vnto *Caſar* of Rome: Inſomuch that they loſt the libertie which they had, and fell into ſeruitude which they abhorred.

Saint *Auguſtine* vpon St. *Iohn*, ſaith thus; With whom are yee better contented, O ye Iewes, with the God which gouerneth Iudea, or with the Emperour which ruleth Rome? Doe yee not know, that the God of Iudea gaue you libertie, that you ſhould haue Captaines which you ſhould follow, Prieſtes which you ſhould belieue, Lawes which you ſhould obſerue, Temples where you ſhould adore, Scriptures wherewith you ſhould comfort your ſelues, and Countries where you ſhould remaine? And doe you not know that *Caſar*, whom you acknowledge now for your Lord and King, hath made you Captiues, murdered your Children, throwne downe your Walles, burnt your Temples, ſpoyled your Kingdomes, and ſolde you all for Bondmen? Seeing (ſaith *Gregory Nazianzen*) before *Pilate* you aſked that the bloud of this iuſt man ſhould come vpon your Children; and that you proteſted alſo in the ſame place, that you would bee ſubiect vnto the Romanes: maruaile not to ſee your ſelues perſecuted of all Nations, as you are; and be alwaies ſubiect vnto tyrants.

Cirillus vpon St. *Iohn* ſaith thus; After that the vnhappy Iewes had ſaid, *Sanguis eius ſit ſuper nos*, Let his bloud light vpon vs; and alſo after they had ſaid, We haue no other King but *Caſar*: they are naturally beaten downe of all the world, and alwaies gouerned by ſtrangers. The which curſe ſhall dure among them, vntill the end of the world; ſeeing that in Chriſts preſence they renounced their libertie, and asked vengeance of their wickednes.

It is to be waighed in this place, that there fell three feares at once into *Pilats* heart, which fought within him at one time, touching the crucifying of Chriſt, or not crucifying of him: the one, when he knew that hee was innocent; the other, when he heard that hee was the ſonne of God; and the laſt when they threatned him that he could not be a friend vnto *Caſar*. But in the

the end he resolued, that Christ should rather loose his life, than hee would loose the rule and gouernment of Iurie.

A verbis viri peccatoris ne timueritis, quia omnis gloria eius fœnum & vermis est, said the great *Matthathias* vnto his sonnes the Machabees; as if he would say, Feare not the threatning wordes of a naughtie man, because his power and dignitie is but a worme and dung. If *Pilate* would haue remembred these words, hee would neuer haue feared the Iewes threatnings; for when a good man doth that, which the Law doth commaund him, and that which reason doth prescribe him; let him bee sure, that if a naughtie man haue power to contradict him, yet he shall not be able to destroy him. For this being considered, that the number of the good is but small, the wicked would quickly make an end of them, if God would giue them leaue to destroy them. For as their intentions are wicked, and their tongues poisoned: so their handes should be very bloudy.

But seeing there doth not one leafe fall from the tree, which God will not haue to fall; how can any man hurt the iust, if hee doe not permit him? Who dare say, that our Lord hath not a greater care of the soules of his faithfull, than of the leaues of trees? The King ought not to omit to punish a malefactor, nor the Iudge to acquite the iust, nor the Prelate to beare a zeale to that which is good, neither for feare, nor threatning: seeing that no good thing can come vnto vs, but by his will; nor any euill happen vnto vs, but by his sufferance.

There had not beene one Saint, nor Martyr this day in the Church of God; if they would haue beene afraid of that which tyrants did vnto them. And thereupon the true seruant of our Lord will not say, What will they say of me, but, What will become of mee; because that hard wordes doe feare, but foule workes doe condemne. O how farre from these considerations *Pilate* the Vice-roy was, when onely for feare of man he violated iustice, yeelded vnto malice, condemned innocencie, and damned his owne soule.

CHAP. II.

CHAP. II.

How Pilats seruants, the better to mocke at Christ, did cloath him in a purple garment: and of the great mysteries which the Church gathereth of that garment.

Postquam autem illuserunt ei, exuerunt illum purpura, & induerunt eum vestimentis suis, saith St. *Marke*, chapter 15. as if hee would say, After that they had whipped innocent Iesus in *Pilats* Court, and iniuried him in wordes, they put off the Purple robe, which in mockery they had put on him, and clothed him in his first garments, which they had taken from him. *Aulus Gelius*, and *Macrobius* write, that from the time that the Emperiall Monarchie began among the Assyrians, and went vnto the Romanes; the Roman Emperours did alwaies vse fiue notable priuiledges: by the which they were honoured and known of all men. These Emperiall and Princely priuiledges were; to weare a Crowne of gold vpon their head, holde a royall Scepter in their hand, weare a garment of Purple or Scarlet on their body, bee spoken vnto with the knees on ground, and that the Gods should keepe them from all perill and danger. *Plutarch* saith, That to be carried in a Horse-litter, cloathed with Purple, dine with his Gate shut, weare gold on his Gowne; was only lawful for the *Dictator* of Rome: Insomuch that they did not suffer men to liue according vnto their opinion, but conformably vnto reason.

The case then standeth thus; that when the sonne of God had confessed before *Pilat* that he was a King, although his kingdome was not of this world; *Pilats* seruants fell into a great laughter, and tooke Christ to be a very simple man, because that it seemed vnto them that to be a King, (as hee said he was) he was weake in power, poore in wealth, simple in his answers, mean of knowledge, and altogether without fauour. And the matter did not thus end, in that they did laugh to heare Christ say,

that

that he was a King, but they ſcorned much more at him, when they heard him ſay, that his Kingdome was not of this world. And the cauſe was, becauſe *Pilat* and his companions did not thinke that there was any other life, but that the ſoule did dye with the body: and ſo they tooke that anſwere for an exceeding great folly, and therefore they tooke occaſion to make a very ieaſting-ſtocke and a play of Chriſt. And therefore comming to play their partes, they brought in Chriſt for a King, and *Pilats* ſeruants for his vaſſals, and becauſe hee ſhould repreſent the perſon of a King, they put a ragged garment of purple vpon his backe, and a crowne of thorns vpon his head, and in his left hand a ſcepter of a Reede, and bowing their knees ſaide vnto him, All haile King of *Iury*.

St. *Auguſtine* vpon S. *Iohn* ſaith, If the ſon of God ſhould haue ſaid, My Kingdome is of this land, he might haue ſeemed to haue preiudiced the *Romane* common-wealth, but ſeeing he ſaith, that his Kingdome is not of this world, but of the other, tell me (O *Pilat*) what preiudice doth he to the Romane Empire? Where Chriſt ſaith, that his Kingdome is not of this world, S. *Ierome* ſaith, That in this ſpeech he hid a greater myſterie than *Pilat* was worthy to reach vnto or vnderſtand: ſeeing that thereby we are aſſured that there is another life to come after this; and that wee hope for another glory after this paine. If Chriſt had ſaid onely (ſaith *Ambroſe* vpon S. *Luke*) that he was not a neighbour of this world, hee had ſaid very little; but in ſaying that his Kingdome was not of this world, he ſaid much: becauſe that by thoſe words he gaue vs to vnderſtand, that as wicked men in this world haue many thinges to delight themſelues and reioyce in, ſo he alſo in the other, had a Kingdome to reward his withall.

Anſelmus ſaith, *Pilat* ſitting in his tribunall ſeat, and the theeſe that was in the priſon heard theſe wordes a like, My Kingdome is not of this world; and yet *Pilat* laughed at them ſaying, How is it poſſible that thou ſhouldeſt be a King? And the Theeſe vpon the croſſe ſaid, Lord remember me. *Oderunt Ægipti filios Iſraell illudentes eis: & ad amaritudinem perducentes vitam eorum*, ſaith the holy Scripture, *Exodus* 1. As if hee ſhould ſay, The children of *Iſraell* in the captiuitie of *Ægypt* were very much diſcomforted,

and without all hope: not ſo much for the troubles and vexations which they gaue them, as for the iniurious words which they vttered againſt them; iniuring them at euery word, with dogge, ſlaue, Iew, and ſuch like reproachfull termes, *Aſcende calue, Aſcende calue*, ſaid the children of *Samaria* in *Bethell*, ſcoffing and iefting at olde holy *Eliſeus*, 4. *Reg.* 2. Whether doeſt thou goe olde bald fellow, or from whence doeſt thou come olde pilled man?

When penſiue King *Saul* fled from the warre, through the mountaines of *Gilboa*, as the *Philiſtians* purſued him; he ſaid vnto his ſpeare-bearer, *Percute me, ne forte veniant iſti incircumciſi, & illudentes mihi interficiant me*; As if he ſhould ſay, Draw that thy ſword out of hand, and cut off my head with it in this place, before the enemies ouertake vs and ſley both thee and mee; for I ſhould be more greeued at the reproachfull ſpeech which in ſcoffing ſort they dare vſe againſt me, then for the life which they can take from me.

Of theſe notable examples we may gather, what a great offence it is to ſcoffe and frumpe one at another: which doth plainly appeare, in that, that euery man of a free and noble courage, and ſhamefaſt countenance, doth more greeue at a ſpightfull and contemptuous word ſpoken againſt him, then at tenne wounds giuen vnto his perſon. *Seneca* in an Epiſtle ſaith, That becauſe a noble heart doth regard nothing more in this life, then that all men ſhould make reckoning and account of him; there is no griefe which doth deeper wound his heart, then to ſee men ſcorne and ſcoffe at his words. *Plutarch* reporteth, that *Alcibiades* the Grecian ſaid; I ſweare by the immortall Gods, that I did not ſo much grieue for being baniſhed from *Lycaonia*, or that my goods were confiſcate, or my perſon wounded, as I did at one contemptuous word which *Cteſiphon* vſed againſt me in *Megara*; by the which he did let me vnderſtand, that he had a great preſumption of himſelfe, and of me ſmall reputation.

This being ſuppoſed, wee may well gather what griefe the Sonne of God felt, to ſee himſelfe ſcorned and mocked by *Pilats* ſeruants. The which iniurie and ſcoffing, good Ieſus did ſo much the more feele, then all others, by how much leſſe hee did deſerue

deserue it then all others. Saint *Bernard* in a Sermon of the Passion of our Lord, saith, Aboue all which were borne in this world, Christ did most of all feele euery iniurie which was said or done vnto him: because that in the labours and vexations which wee suffer, it doth much ease the paine which wee endure to compare it with the fault which wee committed. But because our blessed Lord could not compare his punishment with his fault, but with his innocencie; hee did not onely feele and grieue at the shame and reproach which they did vnto him; but also at the malice which came with it. Men are wont in Court to scoffe at such as are ill-fauoured in their personage, vnseemely in their doings, fooles in their speech, proud in conuersation, and therefore presume more then they deserue, and deserue lesse then they haue. Who dare say that there was any spot in Christ, or that hee was noted for any vnseemely thing? Those of *Pilats* Palace, had no occasion, and lesse reason to mocke at Christ, seeing that his personage was very beautifull, his conuersation very holy, his doctrine very catholicke, his words very circumspect, and his workes very orderly and vertuous. Mocke not O *Pilat* (saith *Chrysostome* vpon Saint *Matthew*) mocke not at Christ, neither doe thou consent, that those of thy house scoffe him, by cloathing him in purple: for there is more in him then doth now appeare, and hereafter there will more appeare of him then now doth: for as in vs that which wee presume, is more then that which wee are worthie of, so in the Sonne of God, that which hee hid of his goodnesse, is more then that which hee shewed to the world. Why (saith *Bonauenture in Stimulo*) doest thou continue to goe to the Palace, seeing thou wast euilly handled by those of that Palace? Doost thou not know, that in *Caiphas* Palace, they did buffet thee, in *Herodes Ascalonitas*, they would haue taken thy life from thee, in the other *Herodes Agrippa*, they put a white gowne on thy backe, and in *Pilats* Palace in scoffing manner they cloathed thee in purple? O comfortlesse mother, why art not thou present when they scoffe and iniurie thy sonne, and why doost thou not giue eare to the reproches they vse against him? and seeing thou canst not saue his life, why doost thou not recouer thy

goods from them? Is he not thy fleſh, ſeeing thou broughteſt him into the world? and his bloud thine, ſeeing thou gaueſt it him, and his coate thine, ſeeing thou didſt ſpinne it? If his fleſh be thine, why doe they whip it? if the bloud be thine, why doe they ſhed it? if his coate be thine, why doe they take it from him? O wicked *Pilat*, O vniuſt Iudge, in what Law of the Romanes diddeſt thou finde, that in one day and in one houre, they ſhould take away the ſonnes life and the mothers goods? had it beene much for you to haue left one coate vnto the ſonne of ſuch a mother? be not diſcomforted, O comfortleſſe mother; but conſider that which hee keepeth for thee, and that which thou doeſt keepe for him, that is, his heart and thy heart; and doe not feare that *Pilat* can take them from you, or the hangman diuide them in two.

Rupertus vpon S. *Iohn* ſaith, The hatred which the Iewes bare Chriſt was ſo great, that by their wils they would haue changed him into another; and thereupon it was, that they changed his skinne when they whipped him, they changed his coate when they mocked him, they changed his eſtate when they crowned him, they changed his name when they ſaid, Behold the Man; they changed his family when they gaue him Theeues for his companions; and they changed his life, when they did put him to death. *Tu ſcis opprobrium meum, & confuſionem meam, & reuerentiam meam*, ſaith the Prophet in Chriſts name, *Pſalme* 68. as if hee ſhould ſay, O my eternall Father, thou and no other doeſt know well the nick-names they vſe againſt mee, the iniuries they doe vnto me, the confuſion they put me vnto, and the falſe witneſſe that they beare againſt mee: inſomuch that, that which I ſuffer by them is very much, and that which I deſerue to ſuffer very little. *Caſſiodorus* vpon theſe words ſaith, The ſonne of God had reaſon to ſay vnto his Father, *Tu ſcis opprobrium meum*, becauſe the iniuries which hee ſuffered were ſo many, and the torments which hee felt ſo greeuous, that there was none of the Martyrs able to abide and ſuffer them, nor any tongue to rehearſe them.

Neither doth it want a great myſterie for the ſonne to ſay vnto the Father, *Tu ſcis confuſionem meam, & reuerentiam meam.*

Thou

Thou knoweſt the reuerence and reſpect which is due vnto me, and the confuſion and diſpight which I ſuffer of the wicked; of which wordes we may gather, that Chriſt did not greeue leſſe for the honour which they tooke from him, than at the puniſhment which they gaue him. For the ſonne to ſay vnto the father, *tu ſcis confuſionem meam*, is to let vs vnderſtand, that when he ſaw himſelfe in *Pilates* pallace with a crowne of thorns vpon his head, and a garment of thrid-bare purple clapt on his body, a hollow reed in his left hand, his perſon mocked at, his doctrine ieaſted at; his ſhame was ſo great, that if it had beene offered vnto any other of leſſer courage than himſelfe, hee would haue died for griefe and ſhame in the place. St. *Cyprian* ſaith, That the ſonne of God had great reaſon to ſay vnto his father, Thou doeſt know my confuſion, *& meam reuerentiam*, for if we will confeſſe that which Chriſt did merit, together with that which he did ſuffer for vs, we ſhould not onely, not be able to reckon it, but alſo not to thinke it.

The iniuries which we did ſpeake of before, which the Ægyptians did vnto the Iewes, the Philiſtines vnto King *Saul*, the children vnto the Prophet *Eliſeus*, and *Michol* vnto King *Dauid*, were all common iniuries, and ſuch as men indure daily; but thoſe that were done to good Ieſus, were not onely grieuous to beare, but alſo ſuch as neuer were before ſuffered by any. Who will not ſay, but that Chriſt had great reaſon to ſay vnto his father, *tu ſcis confuſionem meam*, ſeeing that with the purple robe, with which in times paſt they clothed Princes for an honor, they clothed Chriſt for diſhonour? Was it not a great kind of martyrdome, to vſe as an infamie and a diſcredit vnto Chriſt, all thoſe badges of honour with the which all other Princes ſhewed their greatneſſe?

We know well that the vaile of *Sanctum ſanctorum* was of purple, and the curtains of the Arke of purple, and the Captaine *Holofernes* his pauilion of purple, and that in *Pharao* his houſe they cloathed *Daniell* with purple, and that on the marriage day *Ionathan* was cloathed in purple, inſomuch that before Chriſt came into the world, all ſuch as apparelled themſelues in purple, did it as a great honour due vnto them. Shall the purple then, that was had for an honor in *Sanctum ſanctorum*, and was an ornament to the Temple, looſe his reputation, and be counted vile, becauſe

the ſonne of God was cloathed with it? Why did God permit that there ſhould be purple in the olde Temple, ſeeing that his ſon ſhould be mocked with it before *Pilat*? conſidering that it is ſaid by thee, O good Ieſus, If any man honour me, my Father which is in Heauen, will honour him. Why doſt thou promiſe honour and credit vnto thoſe which ſerue thee, and yet doeſt ſuffer the poore purple which cloathed thee, to looſe it? In payment of that, that the poore purple did couer thy naked and wounded body, wilt thou therefore that for that cauſe it looſe his old honour? O that in me and vpon me, the purple is not abaſed but exhalted! not diſhonoured but highly honoured! for in ſuffering that in my paſſion, I ſhould be cloathed with it, there is a great myſterie ſignified, which is now vnknown to *Pilats* ſeruants, and ſhall be hereafter reuealed vnto the martyrs of my Church. *Caput tuum vt Carmelus, & come capitis tui, vt purpura regis iuncta canalibus, cant.* 7. ſaith the bridegroome vnto Chriſt, as if he ſhould ſay: When I ſettle my ſelfe to behold thee, I ſee that thy head is as big as the hill Carmel, and thy throat as high as a high tower of Yuorie, and the colour of thy haire as it were of princely and fine purple, when it is dyed with the blood of the Oyſter.

Before wee come vnto the ſence of this ſpeech, it ſhall be neceſſary to declare the letter of it, becauſe there be many thinges in holy Scripture ſo obſcure, that they cannot be vnderſtood, vnleſſe they be declared and laid open from the bottome. It is then to be noted, that in times paſt they called nothing purple, but the garment which was dyed with the blood of a Sea ſhell-fiſh. And becauſe the garment might bee the better dyed, they threw the blood of the Fiſh into wooden conduits, and then the garment dyed of that wooll there, they called royall purple, becauſe that kind of ſea-fiſh (called a ſea Oyſter) was only found in the ſea that cõpaſſeth Cyprus: as thoſe Oyſters were few, ſo it followeth that there was but little purple. And thereof proceeded the Law, that no man ſhould be ſo bold as to weare purple, vnleſſe hee were a Prince or of royall blood. Applying then the figure vnto the thing figured, we will ſay that by the head is meant Chriſt, by the conduits, his precious wounds; by the dye of the Oyſter, his precious blood; by his long haire, his holy glory; and alſo by his purple

locks,

locks, his glorious martyrs; who were died and made red, not with the blood of the Oysters of Cyprus, but with the blood which ran from his side, when he was tyed at *Pilats* pillar. St. *Cyprian* in his booke of martyrdome saith, For the sonne of God to suffer himselfe to be iested at, and cloathed in a purple garment in *Pilats* house: what other meaning had it, but only the blood, which the martyrs should shed for him throughout the world? And what other meaning had his cloathing of purple, and the couering of all his naked flesh with the same bare garment, but onely that hee would esteeme so much of the blood shed by them, that he would cloath himselfe with it, and honour himselfe with it, as with his owne?

It wanteth not a mystery, and that a great mystery, that the garment wherewith they cloathed and mocked Christ, was first died with the bloud of the Oyster, and then with that which ranne from Christ, thereby to giue vs to vnderstand, that all our workes are of no value, if they be not first bathed in the grace and blood of Christ. And that in *Pilats* house the bloud of the purple should meete with the bloud of Christ without spot, and there giue die vpon die, colour vpon colour, and painting vpon painting; It was to let vs vnderstand plainly, that when Christ did bathe that purple with his owne precious bloud, that then he did allow and receiue for his owne, all the bloud that afterwards should be shed for him in his Church. *Theophilact* saith, As the Holy-ghost made *Caiphas* to say, It is expedient that one die; and *Pilat* to say, That which I haue written, I haue written; so hee made *Pilats* seruants to cloath Christ with a purple garment and no other. For it is no other thing for blessed Iesus to be cloathed with purple, but to be vnited with his Catholique Church. S. *Ierome* vpon S. *Matthew* saith, Not by chaunce, but for a great mysterie, Christ was cloathed with a garment of purple red, and mocked and scorned in it, because that all which they did the more to dishonour and defame him, did follow after vnto Christ his greater honour and fame, seeing that afterward there were an infinite number of Martyrs that clothed themselues with the same bloudy purple, & which with good will lost their liues for his sake. O purple red garment! O happy purple! where did thy price rise to so high a

price as when thou waſt clothed vpon Chriſts fleſh? When waſt thou ſo eſteemed in Princes houſes; or vpon Emperours perſons ſo reſpected; as when thou waſt worthy to couer that ſacred fleſh, vnder whoſe feet all the Seraphins doe lay their crownes? The eternall Father giueth his Angels no other licence, but vpon knee to adore his ſonne; and doth he giue leaue to thee to couer him? And doeſt thou not know, O purple, that in times paſt thou didſt honour him whom thou didſt cloath? and that now he whom thou doeſt couer, doth giue thee honour?

O good Ieſu, O the loue of my ſoule, wilt thou not make a skarlet garment of my ſtone heart, with the which I may couer thy whipped fleſh, and thou with the ſame couer my wounded ſoule? Die then, O good Ieſus, die this my heart with thy precious blood; and make of it a purple or a skarlet garment, with the which thou mayſt couer thy ſelfe, and cloath me. For if thy bodie be hurt with woundes, is it not worſe that my ſoule is loaden with offences? It cannot be ſaid then that purple hath loſt his eſtimation, becauſe Chriſt was cloathed with it: for it was neuer ſo much ſet by when a Prince wore it in earneſt, as when they cloathed Chriſt with it in ieaſt.

It is alſo to be weighed, that in *Pilats* houſe Chriſt was couered all ouer with purple, and in the figure which we ſpake of before, his haire was onely coloured with that colour; whereby he doth giue vs to vnderſtand, that our Lord doth as well accept of good deſires, which are figured by the haire, as he doth accept of workes which are figured in the garment of purple. *S. Barnard* in an Epiſtle ſaith, That he is cloathed in purple red, on whome the blood of Chriſt is well beſtowed; and then the blood of Chriſt is well beſtowed, when he doth conforme his life vnto the Goſpell: becauſe it doth little auaile a Chriſtian, that Chriſt his blood was ſhed for him, if he doe not bathe his owne life in it. Then the ſeruant of our Lord hath his haire died in purple, when he hath all his thoughts occupied in thinking on the blood of Chriſt.

CHAP. III.

CHAP. III.

How Christ was crowned with thornes, and of diuers sorts of crownes, and of the great mysteries which are meant by them.

ET plectentes coronam de spinis, posuerunt super caput eius, saith S. *Matthew*, *chap.* 27. As if he should say, After that the hangman had cloathed Christ in purple red, and taken his owne garments from him, they put a crowne of thornes vpon his head; which they did the better to mock him, and laugh him to scorne. It was without all doubt a greeuous scoffe, and a cruell inhumanitie, to crowne and hedge in Christes head with thornes. For if an olde troden thorne doe hurt and pricke the hardest heeles; how much more should they hurt and rent in sunder Christes tender temples? This crowne was made of certaine dry bulrushes of the Sea, hard and sharpe; of the which they wreathed a crowne, placing the sharpe pricking ends one against the other, which they put vpon Christes head, like a crowne, or an *Aester* garland.

If *Aulus Gellius* report a trueth, they had in Rome one kinde of crowne, which they called *Triumphall*, which they gaue alwaies vnto him who had wonne King or Kingdome: Another called *Militarie*, or belonging to a souldier, which they gaue vnto him, who had slaine another in a challenge: there was another called *Obsidionall*, which they gaue vnto him, who had leuied a siege, and so deliuered the people: Another called *Nauall*, which they gaue vnto him, who had ouercome by sea: Another called *Ciuicall*, which they gaue vnto him, who had set the Common-wealth in peace and quietnesse: And one other there was also, which they called *Castrensis*, or belonging to an Armie, which they gaue vnto him, who had appeased mutinies in the Campe.

Among all these kindes of crownes, haue you heard of any made of thornes? *Cyprian* saith, The crowne which they put vpon Christ his head, either was put for dishonour, or for honour, for a punishment, or for what other cause you will: and yet from the

the beginning of the world, vntill the comming of the ſonne of God, there was neuer any crowned with a crowne of thornes, neither for honour, nor diſhonour, nor yet for a puniſhment. But becauſe theſe men were the members of the diuell, they inuented that new kinde of torment. Was not (thinke you) that inuention of the crowne, a new kinde of torment, ſeeing that they did ſo fix it, and place it vpon Chriſtes head, that all the ends of the thornes were bloudied with the bloud of the Lamb: and euery prickle enamelled with the skin of God? *Theophilus* ſaith, When Chriſt was cloathed in purple, that went no further than to a ieſt: but when they did put a crowne of thornes vpon his head, that went further than a ieſt; and became a greeuous paine and puniſhment, and ſuch as neuer was heard of before. For looke how many thornes did enter into Chriſt his skin; ſo many ſtreames of bloud did iſſue out of his head. The thornes went in, where the bloud iſſued out; and bloud iſſued out, where the thornes went in. Inſomuch that as the lether thongs did open his ſhoulders when he was whipped at the pillor, ſo the thornes did likewiſe pierce his head in the palace.

Bernard ſaith likewiſe, That the greateſt torments which Chriſt did feele in his paſſion, and that which moſt of all went to his heart, were his ſweating of bloud through the pores of his body, the piercing of his braine with the thornes, the breaking of his ſinewes with the nailes, and his mothers ſwooning before his face. Tell me, O good Ieſus, tell me I pray thee, what diſeaſe haſt thou in thy head; that they ſhould ſearch it with ſharpe thornes? haſt thou any putrified bloud in it, that requireth letting of it out in ſo many places? If thy head be broken, O good Ieſus, ſeeke no cure in *Pilats* palace; for his Courtiers doe not ſtanch bloud, but let bloud; they binde vp no wounds, but open them; they heale no ſores, but make them: yea they cure not, but kill. O how well thou didſt pay the Lieutenant *Pilat*, for remaining one night in his houſe, ſeeing thou didſt hallow the greateſt part of it with thy bloud! For there was no porch, gallery, nor hall, which thou didſt paſſe through, which thou didſt not leaue ſprinckled with it. *Anſelmus* ſaith, When the time came to crowne the ſonne of God with thornes, the hangmen went ſo carefully to ſeeke one out, and ſo quickly they wreathed it, and ſo furiouſly put it vpon his

his head, and ſo cruell they were in preſſing it downe, that they did not fauour their owne hands, although they did hurt them with the thornes: in ſuch ſort that they did wipe the bloud which ranne downe their curſed hands, either on the purple which he ware, or elſe beſmeared and annointed Chriſt his face with it.

Vngit Moſes digito ſuo altare ſanctum, & omnia vtenſilia eius oleo vnctionis, ſaith the holy Scripture, *Leuiticus* 8. and the meaning is; That day in which God commaunded *Aaron* to be made the chiefe Prieſt, good *Moſes* did annoint all the holy Altar with holy oyle, and all things elſe which were within the Tabernacle. That high figure doth very well anſwere vnto the thing figured, ſeeing that the holy Altar is Chriſt, the ornaments, his ſacred members, which were all annointed and hallowed, not with oyle of Oliues, but with the bloud which ranne out of his bowels. And as *Moſes* left nothing about the Altar, which hee did not hallow with that holy oyle; ſo there was no one member of Chriſt, which was not bathed with his owne precious bloud; inſomuch that if at that time, there had beene an Anatomie made of Chriſtes bodie, they ſhould haue found more of his bloud ſhedde vpon the ground, then there remayned within his vaines.

What other meaning hath it, that the Altar was annointed with holy oyle, and the very ſame day to make *Aaron* high Prieſt; but onely that the ſelfe ſame day, that Chriſt did annoint his body with his owne bloud, hee choſe the Prieſthood of his Church? There is great difference betwixt the vnction of the Church, and the vnction of the Sinagogue; becauſe that *Moſes* did ſpend no more oyle, then would wet one finger onely; but in the vnction, which our great Redeemer made, of his Church, hee did not ſpend his bloud by drops, and ſmall quantities, but by pintes and quartes: inſomuch that although hee could haue annointed all the world with one onely drop; yet hee ſhed all that was in his body. Conſidering how Chriſt his garment was bathed in the inſide, with the bloud which ranne from his ſhoulders, and on the outſide bebloudied with that which ranne from the prickes of the thornes: it is little to bee doubted that who

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ſhould haue beholden Chriſt all that time, he would haue ſeemed rather ſome beaſt panched, then a man which were aliue.

O what difference there is betwixt ſeeing and writing it, ſpeaking and taſting it! that is the narrow ſtraight that thou diddeſt ſee thy ſelfe in, and the ſad and ſorrowfull agonie which thou didſt paſſe through, when in *Pilats* houſe, ſome did pull off thy owne garments, and others cloath thee in purple; ſome put the crowne on thy head, and others preſſe downe the thornes to thy head, and ſome put the Reed in thy hand, and others ſtrike thee on thy head with it. And to what end did they ſtrike thee with the Reed on the head, but becauſe the thornes ſhould pierce deeper into thy braines? What ſhould I ſay more? but that ſome called him King of the Iewes, ſome a Captaine of theeues; ſome did reach him a ſtoole to ſit on, and ſome tooke it away againe by ſtealth, becauſe he ſhould fall: inſomuch, that conſidering the haſt which they made, and extremitie which they put him vnto, we may well ſay, that they neither gaue him time to reſt, nor place to breath in. What will a rowe of thornes put together doe, being as they were thruſt into the fleſh of his moſt ſacred temples: when any one of them was ſufficient to teare his skinne, and did in verie deede ſhed his bloud, rent his fleſh, breake his ſcull, and make his very braines to flie out? If thou canſt not ſuffer thy head to be loaden with haire, what thinkeſt thou good Ieſus ſhould feele, being loaden with brambles and thornes? *Maledicta terra in opere tuo, ſpinas & tribulos germinabit tibi*, ſaid God vnto our father *Adam*, when hee had ſinned; as if hee had ſaid, I did bleſſe the earth, when I did firſt create it, and now I curſe it, ſeeing I ſee thy ſinne: and the curſe which I giue it is, that in ſtead of giuing thee good wheat, ſhee giue thee many brambles, and in lieu of many eares of corne, ſhe giue thee many briers and thornes; inſomuch that thou mayſt looſe that which thou haſt ſowen, and that thou mayſt plough and digge, and not receiue the fruit of thy trauaile. O high myſterie, and vnſpeakeable ſecret! ſeeing that in the old Law the Croſſe was curſed, and hee likewiſe which died vpon it; and ſeeing the earth was curſed, & the thornes which ſhe brought forth, but when good Ieſus his pleaſure was to end his life vpon the Croſſe, and after he had ſuffered them to crowne his holy head with

with thornes, all was healed, euery thing made able and good, all things blessed, all things reconciled, and hallowed with his precious bloud.

Cyprian vpon the Passion of our Lord saith; For God to say vnto our first Father, that the earth wherein hee dwelled should bring forth thornes and briers, was to say that our cursed flesh should bring vs forth sinnes and offences; all which, like vnto sharpe thornes, should prick our consciences, and make our soules to bleede. Then the sinfull soule doth bleede, when the bloud of Christ doth not benefit her, and then the bloud of Christ doth not benefit her, when the thorne of sinne doth not come out of the conscience: insomuch that he first endeth his life, then he giueth ouer sinne. The earth of my owne flesh is cursed, and out of fauour: for if I take from it the brambles of pride, shee bringeth forth presently thornes of enuie, If I weede it of the nettles of couetousnesse, immediatly springeth vp thistles of anger: and if I grub the bushes of gluttonie, straightway shee bringeth vp swelling bubbles of leacherie; and if shee rest but one day, shee casteth vp by and by the grasse of sloath.

Theophil. saith, What weapons thinkest thou hath the diuell but onely the thornes of our consciences? These wicked weapons Christ tooke away from him, when hee was crowned with thornes: and thereupon it is that how much the more, blessed Iesus did loade his head with thornes, so much the more hee did vnburden our soules of sinnes. What other meaning was there for the Sonne of God to put so many thornes vpon his head, but onely that hee would loade himselfe with all our offences? Why didst thou consent, O my good Iesus, that with the thornes they should as it were with awgers bore thine head: but onely thereby to take away from thence, in vs, the matter and corruption of sinne? that matter and corruption then is poyson, that is to say sinne, seeing that a small sinne is enough to poyson all the world. O how much greeuouser a paine the crowne of my sinnes and offences gaue Christ, than all the thornes which the Iewes put vpon his head: because the thornes wearied him but one day, but the crowne which I giue him doth greeue him euery houre and day.

Abstaine

Abſtaine then O my ſoule, abſtaine from ſinning, and thou my heart abſtaine from vncleane deſires: becauſe that how many ſinnes thou doeſt euery day commit, ſo many thornes thou doeſt weaue, and put into the crowne of thy God: and that which is worſt of all, is, that *Pilats* thornes were faſtened onely vnto his head, but your ſinnes goe through his ſoule. *Baſill* ſaith, As the thornes which entered into Chriſt his head, were ſo many fountaines of bloud, which did runne from him: ſo in like manner the Martyrs which ſhed their bloud for God, did put ſo many precious crownes vpon his head. What other things were the ſtones with the which they ſtoned S. *Stephen*, S. *Andrewes* Croſſe, the coales they broiled S. *Lawrence* on, but ſharpe thornes with the which they tooke away his life, and made a crowne of glory for bleſſed Ieſus? who doubteth, ſaith S. *Auguſtine*, vpon S. *Iohn*, but that that by the crowne is vnderſtood glory, and by the thornes wreathed in it, the fleſh of Martyrs rent and torne in pieces? Not without a great myſterie Chriſt did put the crowne of thorns vpon his head, rather then elſe-where; becauſe there is nothing in this mortall life, which giueth ſo much honour to Chriſt and to his Church, as the Martyrs which loſt their life for him. It ought to be deepely conſidered, that it is neuer read, that Chriſt did at any time put a garland of Roſes vpon his head: and yet wee know well that he put a crowne of thornes: whereby we are giuen to vnderſtand, that in high roomes of the Church, delicate ſoft men, like vnto Roſes, ought not to be placed; but penitent, auſtere, and rough men like vnto thornes. *In ſpina horti omnes aues ſedebant*, ſaith the Prophet *Baruch: Chap. 6.* As if hee ſhould ſay, I ſaw in a great garden a buſh of thornes very ſharpe and bigge; vpon which buſh, there ſate and made their neaſts, all the birdes which could flie.

Saint *Ierome* vpon theſe words ſaith, The buſhes and thornes are nothing elſe, but the temptations which fight within vs, and the aduerſities which we endure; both which we haue no reaſon now to feare: eſpecially ſeeing that the ſonne of God would crowne himſelfe with thorne, becauſe he did caſt no trauaile vpon himſelfe, whereof hee did not firſt disburden mee. Did hee not (pardie) loade all that vpon himſelfe, whereof he did vnloade me;

when

when hee tooke vpon himſelfe the puniſhment which I deſerued, and gaue me the grace which himſelfe poſſeſſed, and alſo when he tooke my death and gaue me his life? For the Prophet to ſay, that all the birds made their neaſts in thoſe buſhes, is to tell vs, that all the thornes of our tribulations were broken, and were made blunt in Chriſt his head; by reaſon whereof wee haue no cauſe to feare them, becauſe that all thoſe which were ſharpe thornes in his head, be vnto vs very ſweet and ſoft Roſes. It is much to be noted, that the Prophet did not ſee any of thoſe beaſts fall vpon the thornes, which goe vſually vpon the ground, but onely thoſe birds which flie in the ayre; to let vs vnderſtand thereby, that all ſuch which Chriſt will put vpon his crowne, muſt ſuffer many thornes of aduerſitie; becauſe that ſweet Ieſus doth put our pleaſures vnder his feete, and our trauailes and paines vpon his head. If thou wilt therefore my brother, haue Chriſt to put thee vpon his head, and haue place in his holy crowne, make vnto thy ſelfe a thorne of auſtere life, and in thy aduerſities haue great patience, becauſe that vnder crownes of gold many pleaſures are ſuffered; but vnder the crowne of thornes, there is nothing but paine and trauaile admitted. *Rupertus* vpon *Abacuck* ſaith: For the Prophet to ſay, that the birdes did light, and make their neaſts in that buſh of thornes, is thereby to teach vs, that becauſe all mans life is nothing but a continuall tentation, we may ſay truely, that he hath no neaſt in the crowne of Chriſt, who is not compaſſed with trauaile and tentation.

The Prophet ſaw none of thoſe birdes which hee ſaw, light vpon the greene flouriſhing trees, but onely vpon dry thornes; wherein hee doth ſignifie, that if wee will be perfect, and make our neaſt in the crowne of our Lord; it is conuenient for vs firſt to wreathe a crowne of thornes, hardening our ſelues againſt all aduerſities: becauſe that looke how many tentations wee ſhall ouercome in this life, ſo many precious ſtones doe wee gather together, to enrich and beautifie our owne crowne withall.

What other thing were the ſtones, with the which they did ſtone S. *Stephen* vpon earth, but certaine precious ſtones with the which they did crowne him in heauen? O good Ieſus, O my

ſoules

soules delight, I would to God it would please thy infinite goodnesse to giue me this thy crowne, and if not, yet to impart vnto me some part of it: for although I be not a King worthy to be crowned; yet I am a sinner worthy to be punished, and how vniustly thou wast crowned, so iustly should I be mitred with a scrowle of my offences. What meaneth this, O good Iesus, what meaneth this? Vpon Palme-Sunday last, as thou didst enter into Hierusalem they did cast Oliue branches vnder the Asses feete thou didst ride vpon, and doe they now put dry thornes vpon thy head? Why doest thou suffer or yeeld thy consent, that they should doe more honour vnto the earth which the Asse treadeth, then this day they doe vnto thy sacred head? O cruell thornes! O vngratefull creatures! I coniure you by that God which made you, and by that which you owe vnto piety I aske you, that you giue ouer piercing of those holy temples, and that you would enter into my sinfull bowels: for out of Christ his head you shall draw nothing but bloud, but out of my wofull bowels, you shall draw thousands of sinnes: seeing you will let any man bloud: O cruell thornes, I am he whom you should doe it vnto! I am he of whom you should make the Anatomie; for looke how vniustly you did let my God bloud from the veine of the head; so iustly you might let me bloud from the veine of my offences: I haue said very little, in saying that you might let mee bloud in one veine: for I might better haue said, that you should let mee bloud in all: for the sinnes which I haue committed are so many, that without comparison they are more in number then my veines, and my wickednesse more then all the members of my body. I doe not aske thee, O good Iesus, I doe not aske thee with our mother *Eue*, that thou wouldst giue me of the tree which was forbidden; nor with S. *Peter*, that thou wouldst take mee into the Boat with him, nor with the *Zebedees* that thou wouldst place me on thy side, nor with the Ruler that thou wouldst goe to my Palace; that which I aske and entreat thee for is, that thou wouldst giue me thy holy crowne for my pillow, and that thou thy selfe wouldst be the Downe to stuffe it. O mighty Redeemer! O my Lord crowned with thorne! tell me I beseech thee whereof wilt thou be liberall and magnificent, if thou be hard for thornes and brambles? Giue mee leaue

then,

then, giue me leaue, in this thicke platted hedge to make my abode, giue me leaue among these thornes to make my neast: if not, yet at the least suffer me to sleepe in the shadow of the bushes; and that if there fall not to my lot, part of the thornes which are on high, yet that there come vnto mee some of the bloud which runneth downe vnto the ground.

CHAP. IIII.

How for a mockery and a ieast, the Iewes did put a reed in Christs right hand: and of the high mysteries which are gathered thereby.

Posuerunt arundinem in dextra eius: & percutientes caput eius, salutabant eum, dicentes, ana rex Iudæorum, saith S. *Matth.* chap: 28. as if he would say, The Iewes not being contented, to haue cloathed the sonne of God in a thread-bare purple red garment, and put a crowne of thorne vpon his head, did also put a hollow reede in his right hand, and bowing their knees, stroke him on the head with it, and saluted him for King of Iury. This was the third mocke which they gaue vnto the diuine person of Christ, and in the first when they cloathed him in purple, they coated him like an ambitious man: In the second, that is, when they crowned him, they quipped him of pride: and in the third, to weet, in the reed, they noted him for a dizard.

Cyprian vpon the Passion saith, As among great Princes, their soueraigne dignitie was signified in wearing of purple, and shewed their power in putting a crowne on their head, and made their vpright iustice knowne by the Scepter which they bare: those of *Pilats* court would represent all this in Christ for a moeke, and in a ieast serue him with it. We might say better that they did offend him, rather than serue him; seeing they put an olde coate of purple on his backe, and a crown of sharpe thornes vpon his head, and in his hand for his scepter, a hollow reed: meaning thereby to let men know, that as he was a great mocker, so his kingdome was

alſo a great mockery. Chriſt did much greeue at this iniurie, and had great reaſon ſo to doe; becauſe the iniuries which were paſt, tended onely vnto the puniſhing of his body, but this of the reed touched his reputation and credit; becauſe thereby they would haue giuen men to vnderſtand, that as the reede doth naturally want pith or marrow, ſo the perſon and head of Chriſt did want braine and wit. What greater iniurie can there be offered vnto any man, then to call him a foole? *Plutarch* reporteth, that *Plato* was wont to ſay, that as long as the Gods would keepe him a woman to ſerue him, and his eyes to read with, and his iudgement to gouerne himſelfe by, all other vexations and trauels of this world might tempt him, but not diſquiet him. What hath he who hath no wit? and what doth hee lacke which wanteth not his iudgement? *Theophil.* ſaith, To put a reed in Chriſt his hand, is to mocke him of being a foole, and of folly; which could not be in him, and was contrary vnto his dignity to commit; ſeeing that it is he in whoſe ballance all things are waighed, and by whoſe wiſedome all things are gouerned.

Chryſoſtome vpon Saint *Mathew* ſaith: If it ſhould be true, that this man in whoſe hand you doe put a reede in token of folly, could commit any folly; there ſhould be neither heauen nor earth: For if a foole had the gouernment of all this workmanſhip in his hand, the world would haue beene at an end many dayes agoe. Saint *Ierome* in an Homily ſaith: Theſe words coſt Chriſt very dearely, when he ſaid, My kingdome is not of this world: for from the time that before *Pilat*, he ſaid that hee was a king; but yet that his kingdome was not of this world, they reputed him preſently to be an infamous dizard: for according to the roughneſſe of his perſon, and pouerty of his life, he ſeemed rather to haue a diſpoſition to put him in a houſe of Bedlam, then commend vnto him the gouernment of kingdomes. Chriſt ſaid vnto *Pilat*; *Regnum meum non eſt de hoc mundo*; As if hee would ſay, Although thou doe ſee me, O *Pilat*, ſold like a ſlaue, apprehended like a thiefe, bound like a foole, vpon my knees like a ſeruant, accuſed like vnto a malefactor, and defamed like vnto a ſeditious perſon; yet know thou that I am a king, and haue alſo a kingdome, although it be not of this world.

Saint

Saint *Ambroſe* vpon Saint *Luke*, ſaith; When the Sonne of God ſaid that his kingdome was not of this world, hee did plainly vndeceiue the Iewes, and ſhewed them, that he pretended nothing at all the kingdome of Iſrael: And likewiſe *Pilat*, that he aſpired not vnto *Tiberius* Empire: but neither of them both did vnderſtand this high ſpeech, ſeeing they ieaſted at him who ſpake it; and likewiſe at the ſpeech which hee vttered. *Rabanus* ſaith, When good Ieſus ſaid, that his kingdome was not of this world, he did no leſſe vndeceiue the Church then he did the Synagogue; and principally in that point, that for the aduerſities which they ſhould paſſe through; and for the martyrdome which they ſhould ſuffer for his ſake, they ſhould hope for no reward in this life, but in the other; becauſe our Lord doth ſo much eſteeme of the goodneſſe of thoſe which are good, that for to requite one of them alone, hee thinketh it too little to make him Lord ouer all the world. *Bernard* to this purpoſe ſaith, Seeing that the ſonne of God doth confeſſe before *Pilat* the Deputie, that his Kingdome is not of this world, what doeſt thou aske of him? what doeſt thou intreat of him? what doeſt thou hope for of him in this world? If thou doeſt aske a quiet life of him, much honour, ſtore of wealth, great fame and credit; he may well anſwere, that thou ſhouldſt aske for theſe things of the Princes of this world, becauſe he is King of the other world, which is euerlaſting. *Theophilactus* ſaith, To ſay that my Kingdome is not of this world; Looke how much this ſpeech was ſcandalous vnto the Iewes, ſo much it is comfortable vnto the Chriſtians: ſeeing that hee doth aſſure vs thereby, that there is another world, and another Kingdome, whereof he and no other is King, and that for no other cauſe, but to take vs with him to raigne, he came into this world and ſuffered death in it.

Cyprian ſaith, Thou ſayſt very well, O good Ieſus, thou ſayſt very well, *Regnum meum non eſt de hoc mundo*. For if it were thine, thou wouldeſt not conſent, that there ſhould be in it the proud with the humble; nor the humble with the cholericke; nor the cholericke with the patient; nor the couetous with the quiet man and pitifull; nor the carnall with the chaſt man; nor yet the ſimple and harmeleſſe with the malicious. Becauſe it is an inuiolable

law in thy Kingdome, that there is no wicked men admitted, nor naughtinesse suffered. *Rupertus* vpon S. *Iohn*: for Christ to say, My kingdome is not of this world, is an exceeding great comfort vnto the good, and a great terror vnto the bad, seeing that thereby he doth put vs from all the thinges of this life, and giue vs hope of the other, because it is great ease, vnto such as can doe little, and haue little, to thinke that ease and pleasure doe not consist in the things of this world.

Aymon vpon S. *Marke* saith, I doe not know which is a worde of greater force, or a sentence of greater terror to say, as thou doest say; my Kingdome is not of this world, or to say as thou didst say, that the Deuill is the Prince of this world: seeing that in one speach thou doest declare vs not to be thine, and by the other, thou doest tell vs, that we are slaues vnto the Deuill; and yet for my part, I thinke, that if it be an euill thing to serue the Deuill, it is farre worse that thou accept me not for thine. *Anselmus* to this purpose saith, This speach of thine, my kingdome is not of this world, *Pilats* seruants did not so much take in iest, as I, good Iesus, doe in earnest: for seeing I esteeme of my selfe because I am thine, and thou saiest that thou hast nothing in this world, how dare I be a worldling, or desire any thing of this world? how shall I dare to praise, or goe about to get any thing of this world, seeing hee denyeth himselfe to be Lord of the world, who made the world?

We haue spoken all this, to proue and shew, what small reason and lesse occasion *Pilats* seruants had, to mocke at Christ as at a foole, and put a reed in his hand, because that when he saide, that he was a King, and that his kingdome was not of this world, he spake more heauenly, than they thought for, and vttered greater mysteries than they did reach vnto. The text saith: *In dextra eius posuerunt arundinem.* As if hee would say, After that they had set the sonne of God in a chaire, and cloathed him in purple, and crowned him with a crowne; they put a reede in his right hand: all which those ministers of wickednesse did, because the play which they did represent with Christ, should bee more pleasant, and the iest more commended, and set by.

It is an olde custome among men, and also vsuall in the holy Scripture,

Scripture, that the right hand is much more esteemed then the left; because wee alwaies place him, whom wee loue best, on the right hand, and with the same hand wee embrace him whom wee loue best. *Salomon* did put his mother on the right hand: *Moyses* saw the *Mosaicall* Law on his right hand: and *Raguel* and *Tobias* married themselues with their right hands, and *Zebedea* did aske that her sonnes should sit on the right hand, and S. *Stephen* saw Christ on the right hand, and in the last day, the good shall sit on the right hand of God: insomuch that it is a common and an old thing in the world that the right hand is most esteemed.

Ambrose vpon S. *Luke* saith, Because they tooke Christ for a great mocker, and this for a great ieast, to say that he had a Kingdome; they ieasted at him in good earnest, and scoffed him from the heart: and thereupon they did put a reede into his hand as a Scepter of iustice; giuing vs thereby to vnderstand, that as the reede is very barren to yeeld fruit, and little worth to put in building: so the Kingdome which Christ said hee had, was without power to helpe himselfe, and without any fruit at all to benefit others. *Cyrill* vpon S. *Iohn* saith, As the reed is tender and weake to leane vpon, and without all fruit to eate of; so *Pilats* seruants seemed to mocke and scorne at Christ, as though hee had beene a vagabond, not able to helpe his Common-wealth, and a silly body not able to giue aduise or counsell to others: insomuch that by putting a reed into his right hand, they touched him to the very quicke in his credit and reputation. Saint *Ierome* vpon Saint *Matthew*, saith; To put in the right hand of the Sonne of God, a hollow and a dry reed, was to put into his hands the olde Law which was without fruit, and which was more hollow and dry, then that reed was; because all the *Mosaicall* Law contained nothing but the rinde, which was the letter; and wanted the marrow, which was the true Christ.

Ipsum altare non erat solidum, sed intus vacuum, saith the holy Scripture, *Exodus* 28. As if hee should say, When the people of Israel were in the Desert, *Moyses* made them a Tabernacle to pray in, and erected them an Altar to doe sacrifice on: the which he made not of lime and stone, to the end it should be sound, but of

the wood *Shitim*, which was all hollow. If wee giue credite vnto great *Gregory* vpon this place, hee ſaith that for the Altar of the olde Law to be hollow and emptie, ſignifieth nothing elſe, but that the Synagogue wanteth the true Chriſt: becauſe there is nothing firme and ſtable in this life, vnleſſe it be that which our Lord doth approoue and make firme. All was hollow, all was emptie, all was without life which was in the olde Teſtament; and if they could bragge of any thing, it was not of that which it had, but of that which it hoped for.

They gaue Chriſt in his Paſſion ſharpe vineger, ſtinking gall, a hallowed reede, inſomuch that they offred him of that which they had, and gaue him that which they themſelues were. The ſynagogue was ſharpe vineger, ſeeing ſhe had degenerated from the wine of her good beginning; ſhe was ſtinking ſeeing her worſhipping was all turned into Idolatry, ſhe was now a hollow reede, ſeeing that there was not ſo much as one vertue in the ſynagogue; inſomuch that ſuch as themſelues were, ſuch ſeruice they did to Chriſt.

In the right hand of the ſonne of God, the hollow reede of the *Moſaicall* law was made ſound and firme, when hee gaue vs for the Letter, the Spirit; for Prophets, Apoſtles; for Sacrifices, Sacraments; for the olde Law, the new Teſtament; for the Figure, the Truth; and for a hollow Altar, a ſound and holy Goſpell.

Was not the *Moſaicall* law thinke you, a dry and hollow reed, when as in their beſt time, the Synagogue and the Law fell together to the ground? *Origen* ſaith, In the olde Synagogue, the boords of the Altar were more worth than the Altar it ſelfe; but in our ſacred Altar, which is Chriſt, although the boords of his ſacred Humanitie bee very perfect and good, yet his moſt holy Diuinitie is much better; Inſomuch, that for Chriſt to take the reede in his hand, was a token that by his hand, it ſhould remaine ſtrong and ſound. O good Ieſus, O the loue of my ſoule, to what end doeſt thou ſeeke for any other drie and hollow reede, ſeeing that my ſinfull ſoule is ſo neere at hand? What is in the reede that is not in my ſoule; ſhe is drie without all doubt, ſeeing ſhe hath no deuotion; ſhe is hollow, ſeeing ſhe wanteth charitie; ſhe is without fruit, ſeeing ſhe doth no good workes; there is

nothing

nothing but leaues in her, seeing she hath nothing but wordes.

What is there this day in the world so hollow, as that which wanteth thy grace? Is not my sorrowfull soule a drie reede, and an olde and hollow reed, seeing her careleſneſſe and naughtineſſe hath made her to fall from thy grace, and fall into thy disgrace? Is there any reede in the world so drie, or so hollow as this my soule, the which is mooued at the first winde of temptation; and at the first touch of tribulation is broken? Leaue then O good Iesus, leaue that drie reede, and take this my hollow and emptie soule: and if thou wilt take her, I beseech thee that thou wouldest take her in thy hand, and giue her a good buffet of thy hand; because that she will neuer be massie and full of good and vertuous workes, vntill she be well chastised by thy hand.

CHAP. V.

Here followeth the same matter, and sheweth how they did strike Christ on the head with the reede.

ET *percutiebant caput eius arundine*, saith St. *Marke*, as if hee would say; they did not onely put the reede into the hand of the sonne of God, but they tooke it from him againe to strike him with it: Insomuch that in the beginning they gaue it him in ieast, and afterward they stroke him with it in earneſt. *Theophilact* saith, For the Euangelist to say that they stroke Christ with the reed, is to say that their ieasting turned into earneſt; seeing that some of *Pilats* seruants did put the reede into his hand to mocke him, and some tooke it from him to hurt him; insomuch that they saluted him as a King, and stroke him like vnto a dizard.

For the sonne of God to suffer himselfe to bee crowned with thornes, is out of all doubt a maruellous thing, but to suffer a reed to be put in his hand, and yeelde to be striken with it, is a thing to bee wondered at, and also feared: for if no man willingly doth heare a word of iniurie spoken vnto him, with a worser will he wil

giue the ſtaffe to breake his owne head with. O wonderfull obedience! O vnſpeakeable patience of the Sonne of God! who would haue ſuffred that which he did ſuffer; or who would haue diſſembled that which he did diſſemble? that is to ſay, when they put a reed in his hand to ſcoffe at him, as if hee had beene a foole, and when with the force of blowes with the ſame reede they did driue the thornes into his braine.

There are ſome things ſpoken of, which are not done, others done and not ſpoken of, but they were done and ſaid at one time with the Sonne of God: which is very manifeſt, ſeeing that by putting the reed into his hand, they defamed him in his credit, and ſtriking him with it on the head they ſhortned his life. Put thy ſelfe O my ſoule, betwixt the blow of the reede, and the ſharpe piercing of his holy head, put thy ſelfe betweene, to waite for ſome blow with the reed: for looke how many blowes they giue the Sonne on the crowne of thorne, ſo many thruſts they giue the mother in the bowels. O good Ieſus, O redeemer of my ſoule, what patience may be compared vnto thine, ſeeing thou doeſt yeeld that they put the reede into thine hand to ieaſt at thee, and doeſt let them take it againe to ſtrike thee on thy head! S. *Bernard* vpon the Paſſion of our Lord ſaith; The Iewes would willingly, that the Sonne of God had had more members in his body, to the end they might haue taken them one by one, and haue tormented them: but when they ſaw the time grow ſhorter and ſhorter, they remembred themſelues to adde torment vnto torment, as it did here fall out: for ouer and aboue, the buffeting of him with their fiſts, beating him with a cudgell, pulling him by the haire, pricking him with thorne, and defaming him with a thouſand inſolences; they ſerue him a new with a reed, and preſently breake it on his head.

Let thy torments ceaſe, O my good Ieſus, let thy torments ceaſe, for that which thou haſt already ſuffered, is ſufficient to repleniſh heauen, and diſinherit hell. What doeſt thou aske for, O my ſoule, what doeſt thou aske for? giue ouer thou thy ſinne, and they will giue ouer to beat Chriſt; for thou muſt vnderſtand (if thou know it not) that to the compaſſe of thy ſinnes, the reeds play vpon him: inſomuch that how many wickedneſſes are in thy

thy ſoule; ſo many reedes thou doeſt breake vpon his head. *Pro eo quod fuiſti baculus arundineus domui Iſrael, quando apprehenderunt te manu; ego adducam ſuper te manum meam*, Said God by *Ezechiel*, threatning King *Nabuchodonozor*, as if he ſhould ſay, When thou ſhouldeſt haue beene vnto my people of Iſrael, as it were a ſtrong ſtaffe, vnto which hee that leaned ſhould not fall vpon the ground; thou waſt a hollow reede which falleth to the ground with him who leaned vnto it: and therefore I will ſend thee ſuch a puniſhment as is wont to come with bloud and fire. If we compare *Nabuchodonozor* the tyrant with S. *Iohn Baptiſt*, we ſhall finde for a trueth, that God did rebuke the one, becauſe he was a hollow reede, and Chriſt did commend the other, becauſe he was not like the reede which was moued with euery winde: wherein wee are plainly giuen to vnderſtand, that a man of euill life and conuerſation, is nothing elſe but an hollow and fruitleſſe reede, which occupieth a place where it is planted, and yeeldeth no fruit vnto him which planted it.

Aymon vpon S. *Iohn* ſaith, that euery man of an euill life, is without all doubt a very hollow and dry reede, ſeeing that there is nothing elſe in him but the name of a Chriſtian: and that which is worſt of all, that he changeth his affection euery houre, like the leafe of a reede. It is here to be noted, that *Pilats* ſeruants did offend Chriſt three manner of wayes with the reede, that is to wit; when they did put it into his hand to ſcoffe at him, when they ſtroke him with it; and when they gaue him vineger and gall with it to drinke; in ſo much that with the ſpeare he was once hurt, and three times with the reede. Hee who is noted of hypocriſie, doth put a hollow dry reede into Chriſt his holy hand, who like vnto the reede, hath nothing but a leafe which ſheweth without, his ſoule being hollow within.

The ſecond which ſtrike Chriſt on the head with the reede, are heretickes, which ſowe hereſies in the Catholicke Church, who doe ſo many times breake Chriſtes head, and draw bloud of his perſon as they doe wreſt and falſifie the holy Scripture.

By ſuch as with the reede gaue Chriſt wine mingled with Myrrhe and Gall, are vnderſtood all ſuch as do Chriſt any ſeruice, remaining obſtinate in any ſinne; who make account of the wine which

which they offer, which is a good worke, and doe not marke that it is mingled with the gall of sinne. It is also a property of the reede, to moue and wagge with euery winde, although it be neuer so small and light, and truly such are all vaine Christians, and euery light person; the which because they haue no constancie in that which is good, nor resistance in that which is euill, vice doth no sooner knocke at the gate, but they open; nor any appetite or desire present it selfe, which they doe not fulfill. Are not they happily hollow reeds, and vaine and light reeds, which are so long time vicious, as the diuell doth tempt them? *Anselmus* saith, What meaneth this, O my soule, what meaneth this? Thy God is wearie of dissembling, the Church is wearie of teaching, thine Elders are wearie of chastising thee, thy brothers are wearie in suffering thee, the diuels are wearie of tempting thee, and thy members are alreadie wearie of liuing, and yet art not thou a wearie of sinning.

Beda saith, That a wound in the head is the most dangerous wound which may be giuen vnto any man: then we may say with truth, that they wound Christ in the head, when they denie him to be true God, and affirme him to be onely a bare man. *Rabanus* saith, Then thou doost strike Christ in the heart, when thou doost denie that he knoweth all things, and thou doost strike him in the eyes, when thou doost imagine that hee doth not see all things, then thou doost strike him in the feete, when thou doost thinke that he passeth not through all, then thou doost strike him in the hands, when thou sayest that hee doth not prouide for all things, and then thou doost strike him in the head, when thou doost denie him to be God and Lord of all.

Cyprian saith, he breaketh the highest part of Christ his head, who doth denie his Godhead, and doth beleeue no more in him but that he is a meere creature: whereupon it ariseth, that in these dayes they doe much more offend Christ which detract from his Godhead, then those which laide hands vpon his manhoode. *Damascene* saith also, Those strike Christ on the head with a reed, which put themselues to iudge & search out the inscrutable iudgements of his wisedom; wherof it followeth, that such doe oft draw blood to their condemnation, when it should haue bin to their redemption.

Theophil.

Theophil. saith, So many times a man doth strike Christ with the reede, as hee doth omit the doing of a good worke, hauing time and place to doe it; and hereupon it is, that the idle man doth alwaies draw bloud out of Christes head. *Hylarius* saith, When I thinke with my selfe that I am hollow and emptie of vertues, as the reede is, a great pensiueneſſe commeth vpon me: but when I remember that Christ did not disdaine to take it in his hand, there fell great hope vpon mee, becauſe the Sonne of God is hee alone who can fill all our hollowneſſe, and giue vs part of his goodneſſe.

CHAP. VI.

Of the words with which those of Pilats Court did salute Christ, and of many mysteries which are contained vnder this word, Aue, *All haile, or Be thou glad.*

VE rex Iudæorum, said *Pilats* seruants vnto Christ, as S. *Mat.* reports, *cap.* 27. After that they had cloathed Christ in purple, and put a crowne vpon his head, and set him downe in a chaire, becauſe hee might perceiue that they did not all that to giue him honour, but to shame him: they determined to bow their knees before him, and put off their Caps vnto him, and vſe much counterfeit reuerenee vnto him, saluting him as a King, and scoffing him as a foole. That which *Pilats* seruants spake, is not to be meruailed at in this place, but the euill intention with the which they spake it; becauſe it is no leſſe iniurie to a good man, to entitle him vnto that which hee is not, then not to call him that which hee is. *Va impio in malum,* saith the Prophet, as if he would say, Woe be to the naughty man, which was borne onely to doe miſchiefe, and who thinketh on nothing but miſchiefe, and doth nothing but that which is hurtfull, and speaketh nothing but that which is wicked, nor vaunteth himselfe of nothing but of that which is nought. It is a great gift

of

of God to be of good conditions, and of a good inclination: for as there are some men in this world, which serue for no other thing but to doe good to all men; so there are some others that were borne to no other end but to molest all men. *Seneca* speaking of ill tongues, saith, There are many men who haue lost the conditions of men, and put on those of dogges, whose customes are, to barke indifferently at all which passe by, although they passe a farre off, as well as if they had threatned them with a staffe, and this they doe not for the hurt which men doe vnto them, but for the euill custome which they haue of barking at all men. There are some men of such an euill disposition and bad condition, that although it concerne not their substance, nor touch their soule, yet delight in nothing but in doing hurt, and speake alwaies against that which is well done. Of the condition of these men were *Pilats* seruants, whom Christ had neuer rebuked, nor euer dealt with all, and yet in manner of passe-time (or rather in loosing of time) ieasted and triumphed ouer Christ, and compassed him in, and did hold a Court on him, as if hee had beene a foole. It is here to be weighed, that to kneele before Christ was no errour, to salute him with *Aue*, haile, was well done, to call him King, was no lye, in saying that the Kingdome of *Iurie* did appertaine vnto him, was truly said; but that wherein they erred and hit not aright, was, in saying, All haile King of the Iewes, in a mockerie; and bowing their knees for an iniurie. Tell me, I pray thee, if they had done that in good earnest, which they did in ieast, that is, if they would haue serued him on their knees, and beleeued him from the heart, and worshipped him with, All haile King of the Iewes, what memorie should they haue left of themselues, and what could they haue asked that hee would not haue yeelded vnto? But because they did all this in a scoffe, Christ did not accept of it, but did impute it for a sinne vnto them.

Thou shalt (saith *Damascene*) my brother in this point see the inspeakeable excellencies of the Sonne of God, that not onely his friends doe publish them, but his enemies doe crie them abroad, which is manifestly seene in that that *Pilat* said, That which I haue written, I haue written. And in that that *Caiphas* said, It is expedient that one man die. And in that that *Pilats* wife said, What hast

haſt thou to doe with this iuſt man? And in that, that thoſe of his owne houſe ſaid, All haile King of the Iewes. And in that which the Centurion ſaid, Truly this was the Sonne of God; in ſo much that his goodneſſe was of ſuch ſtrength and force, that if the good did like and approue it, the wicked did likewiſe confeſſe it. *Theophilact.* vpon the Apoſtle ſaith; The Iewes were very glad, that *Pilats* ſeruants did mocke at Chriſt, but it did greeue them very much, that they did call him, and ſalute him by the name of their King: for Chriſt yet liuing and not being dead, they imagined among themſelues; that conſidering the great miracles which he had wrought, and the multitude of people which followed him, it might be, that as they did then ſalute him as King in ieaſt, they would chuſe him afterward King in earneſt. *Cyrillus* ſaith, that the curſed Iewes doe ſtop their eares, becauſe they will not heare *Pilat* ſay, *Regem veſtrum crucifigam?* Shall I crucifie your King? nor heare his ſeruants ſay, All haile King of the Iewes. And from hence it commeth that they confeſſed, that they would rather haue the tyrant *Tiberius* for their Lord and King, then their owne true Lord and Maiſter. *Cum cognouiſſet quod venturi erant vt facerent eum regem, fugit in deſertum orare*, ſaith S. *Iohn*, *chap. 6.* As if hee ſhould ſay, At the very inſtant when the Sonne of God did know, that the Galileans purpoſed among themſelues to chuſe him for their Lord and King, he remembred himſelfe to goe vp preſently to the mountaines to pray, for no other cauſe but that they ſhould not conſtraine him to raigne.

It is not without a great myſterie, that when Chriſt was in the Cradle, the Kings and wiſe men ſaid of him, *Vbi eſt rex Iudæorum?* Where is the King of the Iewes? And entering into Hieruſalem, the people ſaid of him, Bleſſed be the King of Iſrael; and in *Pilats* houſe, they ſaid, All haile King of the Iewes; and *Pilat* wrote in the title of the Croſſe, Ieſus of Nazareth King of the Iewes; in ſo much that this high name of a King, did belong vnto him by the right line of the royall Tribe, and hee did deſerue it by the merit and valure of his perſon.

S. *Auguſtine* vpon S. *Iohn* ſaith, Ye lie, O ye Iewes, you lie; in ſaying aloud, We haue no other King but *Cæſar*; for ſeeing that in the houſe of *Herod* your King, they gaue Chriſt the name of a King;

King; and afterward thoſe of *Pilats* Court called him King, and all Hieruſalem confeſſed him to be a King, and *Pilat* himſelfe called him King; why doe ye onely denie the Kingdome to be his, and him to be your Chriſt?

And becauſe we may draw one myſterie out of another, it is to be noted, that the Sonne of God did neuer gaine-ſay thoſe which called him King, and yet for all that hee did neuer conſent, that they ſhould make him King: wherein hee gaue vs to vnderſtand, that hee did forſake the dignities and honours of this world, becauſe it was his will, and not becauſe he deſerued them not. *Hylarius* touching this point ſaith, When the Sonne of God is called King, and yet refuſeth to be King, it is to let vs know, that hee would well deſerue the eſtate of a King, and all other honours of this world; and that he would alſo deſpiſe them; for in matters of eſtate and rule, hee is more honourable which doth deſerue it, and hath it not, then he which hath it and deſerues it not. *Chryſoſtome* ſaith, It is a greater myſterie then it ſeemeth to be, That Chriſt doth yeeld to be ſalured King, and yet refuſeth to be a King; the which our good Lord did, to the end that in the one they ſhould know his Godhead, and in the other praiſe his humilitie: for in being called King, hee ſhewed that he was more then that which he did ſeeme to be, and in deſpiſing the Kingdome, he did ſhew the humility which he preached. Chriſt hath very few Diſciples now adaies in renouncing and contemning of dignities, to whom we giue leaue from this time forward, to take whatſoeuer Kingdome and dignity ſhall be giuen vnto them, with this condition, that with promiſes and skilfull cunning they procure them not. It is greatly to be noted, that as ſoone as Chriſt had fled from the Kingdome, and forſaken it, he went preſently alone into the Deſert to pray. If thou wouldſt giue mee the choiſe of theſe two things, O good Ieſus, I ſhould rather deſire that thou wouldſt carrie me vp with thee to the mountaine to pray, then leaue me in Galilee to raigne. What doth it auaile thee, O my ſoule, to renounce all rule and dignity, and deſpiſe all the world, if thou doe not goe vp to the hill with Chriſt to pray? Goe vp then, O my ſoule, goe vp to the mountaine with Chriſt to pray, and to follow an Euangelicall life; becauſe the perfection of the ſeruant of our Lord

Lord doth not consist in that which he leaueth in the world, but in the vertues which he taketh in religion.

If thou say, my brother, that thou hast no rule nor Kingdome to forsake, let it suffice thee, that thou hast a will to despise, for in the house of our Lord, it is much more esteemed to ouercome a mans owne will in that which hee desireth, then to set light by that which he possesseth.

Transiuit rex eorum coram ipsis, said God by the Prophet *Hosea*, as if he should say, Take heede and watch, O Synagogue, because I tell thee, that when the King and Messias promised in the Prophets, shall come into the world, he will goe before all men, like vnto one which goeth a iourney, and will not stay nor rest in any Kingdome. It is to be noted that he saith, *Rex*, a King, and also *transiuit*, he is ouergone, or gone before, that is to weet, that hee calleth Christ a King, and that hee will but goe through the Kingdome; because the great goodnesse of the Sonne of God came not from heauen downe into the earth to rule, reigne, and command, but to be commanded: neither to take Kingdomes, but to giue them, seeing that to the thiefe which hanged with him on the Crosse, he gaue all his Kingdome.

Saint *Cyrill* vpon S. *Iohn* saith, Christ did not say in vaine to the Iewes, Search the Scriptures, because that in them they should finde that Christ should be called king, for no other cause but because he would giue credit vnto his Godhead; but yet that hee would not rule according vnto his manhood. And hereupon it is, that *Pilat* oftentimes for his confusion, did call him king, and all such as were of his house did salute him as king. O wicked Synagogue, O vnhappy Hierusalem! seeing that according to the prophesie of *Hosea*, Christ went before thee, and thou knewest him not; hee came to thy house, and thou receiuedst him not; he gaue thee his doctrine, and thou beleeuedst him not; he spake vnto thee things belonging to God, and thou vnderstoodst him not; yea he did also die for thy liberty, and thou didst not thanke him for it.

The words which the Prophet *Hosea* saith, Your king is gone before you; and the words of the Euangelist S. *Matth.* Behold I am with you vntill the worlds end; doe differ very much, because that

that in the firſt he doth threaten the Synagogue, that he will paſſe through her, and in the laſt he doth promiſe his Church that hee will abide with her vntill the end of the world. O good Ieſus, O my ſoules delight! I moſt humbly beſeech thee, that thou wouldeſt ſtay and looke vpon my ſinfull ſoule, and that thou wouldeſt not with ſpeede goe by mee, ſeeing I am the feiture of thine owne hands, and the leaſt of thy Chriſtians. What doth it auaile mee that thou goe by my eyes, O the light of my eyes, if thou goe by, angry with the offences which I haue committed, and I not remaine cleane of the ſinnes which I haue done? Stay therefore, O good Ieſus, ſtay a little time in my heart, to the end that if thou ſhouldeſt call mee, I may open; if thou ſhouldeſt ſpeake with me, I may vnderſtand thee, if thou ſhouldeſt preach vnto me, I may heare thee; if thou ſhouldeſt giue me any counſell, I may beleeue thee; and if thou ſhouldeſt deſire me, I may deſire thee; becauſe that thou canſt liue very well without me, but I cannot ſo much as breath without thee.

To come then vnto our purpoſe, the words which the Iewes ſaluted Chriſt with, were, All haile King of the Iewes, or Be thou glad King of the Iewes; or, God ſaue thee King of the Iewes: And ſuch ioy come vnto them, as they gaue Chriſt, ſeeing they ſaid once vnto him, that God would keepe him; and at another time, that *Pilat* ſhould condemne him to death. How can theſe two ſtand together? Haile King of the Iewes; and crucifie, crucifie him; ſeeing that in one petition thou dooſt pray that God would ſaue him, and in the other thou dooſt requeſt that *Pilat* would crucifie him.

It is a very olde property of treacherous men, and a common Law among traytors, to vſe very good words, and doe very bad deeds; a ſure ſafety to entrap; ſalute, to deceiue; promiſe, and not giue; and giue faire words to kill. With this word *Aue*, All haile, Captaine *Ioab* did ſalute the Captaine *Amaſa*, whom at the ſame time hee did embrace about the body, and thruſt through with a dagger. With this word *Aue*, All haile, the mother of God was ſaluted, and with the ſame word *Aue*, the Sonne of God was ſcoffed: in ſo much that the ſelfe ſame word by the mouth of the Angell was hallowed, and by *Pilats* miniſters prophaned. With this word

word *Aue*, *Iudas* the traytor helped himselfe in the Garden, and with the selfe same word *Pilats* Ministers did benefit themselues in the Palace. In so much that our blessed Lord was sold with *Aue*, All haile, and mocked with *Aue*, Be thou Glad. With this word *Aue*, Christ did salute his disciples after his resurrection, and the Angell saluted his mother with it, when he was incarnate: in so much that this word *Aue*, was the beginning of his incarnation, and was the witnesse of his resurrection. This word *Aue*, All haile, was a very holy, and an approued word, seeing that the Angell was the first that did pronounce it, and the virgin the first that heard it, and our heauenly Father the first which did send it, and his precious Sonne he for whom it was inuented, and the Catholike Church she who first did keepe it for vs. That *Iudas* durst say vnto Christ, *Aue Rabbi*, and *Pilat*, *Aue rex Iudæorum*, was without all doubt a wicked thing, and worthie of eternall damnation, for it is no other thing for noughty men to haue holy words in their mouthes, then to cast pearles before Swine.

CHAP. VII.

How in Pilats house they bowed their knees before Christ, and how there are knees of the soule as of the body.

FLectebant genua ante eum, saith S *Math.* As if he should say, *Pilats* seruants kneeled before Christ, because the ieasts which they vsed, might be in good earnest; and because the words which they spoke against him, might grieue him the more. It is much to be noted, and not a little to be weighed, how farre mans malice doth extend, and how hee is enclined vnto all wickednesse: seeing wee see by plaine experience, that a wicked and noughtie man doth abase himselfe vnto many vile trickes, and baseneſſe of minde, and offer his person vnto a thousand toiles and trauailes, for no other reason, but to hurt; and besides that, he will not lift a straw from the ground to doe good.

Seneca in his booke of Anger saith, I know many in Rome which are very glad to fast, because others should not eate, and are content to goe naked, because others should be ragged, and mislike not to be in lowe and meane countenance, because others should not come into fauour, and doe rather stay behinde, then others should goe before them, yea, and which consent that peace and quietnesse should goe out of their owne houses, because warres should enter in at another mans gate. What will not a passionate man and a troubled minde doe to reuenge himselfe vpon his enemie?

When King *Saul* was at variance with King *Dauid*, what waies did he goe, what waits did he lay, what warres did he inuent, what Priests did hee kill, and how often did hee besiege him, to see whether he could kill him or banish him of his Kingdome? what end is there with *Pilats* seruants, to what end should they serue Christ on their knees, and how did they scoffe and mocke at him continually?

It is to be beleeued, that according vnto the small reckoning they made of Christ, and great account they made of themselues, that if they should haue giuen him a cup of water to drinke, they would not onely not haue bowed their knees before him, no nor so much as to haue done him any reuerence at all. Saint *Bernard* saith, For mine owne part I thinke that *Pilats* seruants would neuer haue bought the purple with their owne money, nor wouen the crowne with their owne hands, nor sent to the fields to seeke for a reede, nor serue Christ with the knee on ground, if their Maister had commanded them, and yet in the end they did it onely for their pastime. We say not without cause that they did it for their pastime, and for no other respect, for seeming to them that Christ was a foole in saying that he was a King, and that he was a dizard in not answering the Deputie, they determined to hold a counsell with him, although it were to the great cost of Christ his person and honour.

Per memetipsum iuraui, dicit dominus quod mihi flectetur omne genu & omnis lingua confitebitur domino, said God by the Prophet *Esay, Chap.* 44. As if he would say, I haue sworne by my selfe, and haue determined in my eternall wisedome, that no man shall be so bold

bold to open his mouth, but onely to praise me, nor bow his knee before any, if it be not to worship me. To vnderstand that which *Esay* saith, we must note that the Apostle saith, I kneele to the Father of my Lord; and of the three Kings or wise men it is said, that falling downe they worshipped him. And it is reported of *Daniel*, that hee kneeled three times a day; and it is read in the Apocalyps, that the foure and twenty Elders which were before the throne, kneeling did worship the Lamb, with great deuotion. We may gather very plainly by these examples, how that in Scripture the knees were alwaies dedicated vnto God, and that him alone and no other wee should worship and reuerence with them, because wee neuer doe a more gratefuller sacrifice vnto our Lord, then when we doe worship him on our knees, and serue him with all our heart. It is here greatly to be weighed, that God is not contented onely that we should kneele before him on our knees, but commandeth vs also to praise him with our tongues: and of these two things hee had rather that men should praise him with their tongues and not kneele, than kneele and not praise him.

Those of *Pilats* house did the contrarie of all this vnto Christ, all which bending their knees before Christ, did not onely not praise him, but did blaspheme him; did not honour him, but scoffe him; did not confesse him, but denie him; and that which was woorst of all, vpon their knees they denied Christ to be iust, and vpon their knees they would haue proued him to be a foole. *Rabanus* saith, As in holy Scripture the word *Aue*, All haile, was hallowed and dedicated vnto God to praise him withall, so likewise the knees were offered vnto him to serue him withall. And herevpon it is, that those Ministers of wickednesse in saying *Aue*, All haile King of the Iewes, did prophane the word with which wee salute God, and in mocking him vpon their knees, did violate the reuerence with which we doe adore and worship God.

All the hypocrites of this world, are disciples of *Pilats* seruants, who to deceiue the people withall, cloathe themselues in rough attire, and bow their knees before all men, and yet on the other side, they spit out false witnesse against their brother, and hurt his head with a reede, in so much that their knees are bowed on the ground, and their meanings very hurtfull and

dangerous. Saint *Barnard* ſaith, With thoſe of *Pilats* houſe, thoſe blaſpheme Chriſt vpon their knees, who at the ſame time in the Church of God are vpon their knees praying, and yet their minde is occupied vpon ſome euill thing: in ſo much that we may very well ſay of ſuch, That if they ſerue Chriſt with their knees, they ſpit at him with their thoughts. *Baſill* ſaith, All vndiſcreete Prelates doe ſpit vpon Chriſt his face, and ſtrike him with a reede vpon their knees, when vnder the colour of an holy and honeſt zeale, they reuenge the anger which they had hidden in their mindes, and call their vniuſt reuenge a brotherly correction.

Peccaui ſuper numerum arenæ maris, & multiplicatæ ſunt iniquitates meæ, & nunc flecto genua cordis mei ad te Domine, ſaid ſorrowfull *Manaſſes*, being captiue in Babylon; as if he ſhould ſay: O mighty God of Iſrael, O great God of *Iacob*, my offences are ſo many and ſo enormious, that they exceede in number the ſands of the ſea, and in ſtead of amending them, I heape euery day fault vpon fault; and therefore ſeeing I haue no other remedie or helpe for my ſinne, I am determined to bow before thee the knees of my bowels.

For the better vnderſtanding of this point, it is to be noted, that in all the workmanſhip of mans body, there is nothing more harder nor fuller of ſinewes, then the hollow place where the knee plyeth, and hereupon it is, that if nature would not haue giuen vs, as ſhe did, our feet and legges, yet we might very well haue gone vpon our knees. I think we ſhould not goe much awry if we ſay, that the hard knees are nothing elſe but noughty and obſtinate conſciences, of which we may ſay with truth, that then we bow them to the ground, when we make them cleane from any ſinne; and what other thing is an obſtinate and noughty conſcience, but a cold and rough ſtiffe legge, which cannot bow in the knees? Vnderſtand my brother, that then thou dooſt bow thy legge, when thou dooſt forgiue an iniurie; and then thou dooſt bend thy knees, when thou dooſt acknowledge thy fault, and then thou dooſt begin to pray when thou dooſt begin to mend, and then thou dooſt worſhip thy Creator, when thou dooſt confeſſe thy ſelfe to be a ſinner. When ſhall we ſay truely, that thou art proſtrate on the ground,

ground, and on thy knees, but when we shall see thee amended of thy vices, and become humble with all thine heart? What doth it auaile thee to bow thy knee on ground, if thy sinne stand vpright on foote? If thou wilt then, O my soule, serue thy God and Lord, and if thou wilt pray vnto good Iesus with King *Manasses*, from thine heart, it is conuenient that thou first throwe downe to the ground all thine offences before thou bow thy knees to the ground: because our Lord doth heare them with a better will, which pray with cleane consciences, then those which pray with their lips onely, with their knees bowed. If thou wilt haue an example at hand of all this, looke vnto *Pilats* men, and how they kneeled before Christ, and marke the great thiefe, and how he is on foote by Christs side, and yet thou shalt see plainely how those vnhappy soules vpon their knees procured their damnation; and contrariwise the good thiefe standing vpright obtained saluation. Then the seruant of our Lord doth bow the knees of his heart with King *Manasses*, when he doth amend his faults, and encline his heart to forgiue iniuries: and then we will also say that he is stiffe and on foote, when he will not pardon his enemie nor flee from sinne: but vaunteth himselfe rather in defending it then in amending it. *Ierome* vpon *Esay* saith, how bad so euer it be to sinne, yet it is worser to perseuere in sinne, and farre worser than this, to be so bold as to maintaine sin, for who soeuer doth defend & maintain a fault, doth very late or neuer amend it. It is much to be noted that *Manasses* in his prayer, did not say that he bowed one knee alone, before our Lord, but both together, to giue vs thereby to vnderstand, that it doth little auaile vs to desire to be good, if in deede and in effect we be not, seeing it is most certaine, that heauen is full of good works, and hell inhabited with good desires.

If with the force of good desires, and wishes, euerlasting glory might be bought, who hath better desires, O my soule, then thou? what vertue or what goodnes is there this day in heauen or earth which is not desired of my eyes, wished of my heart, and asked for by my tongue? I desire to be holy, I desire to be iust, I desire to be good, I desire to be amended, but woe be vnto mee (O good Iesus) woe be vnto me, because I see all other men occupie their

time in nothing but in good workes, and I onely employ mine in certaine vaine hope? What greater folly is there, or what vainer hope can there be, then to adde euery day offence vpon offence, and deferre amendment vntill olde age? hee doth bow his right knee vpon the ground, who in one reſpect is of a good life, and yet cannot be induced by any man to forgiue an iniurie? and contrariwiſe he doth bow his left knee before, Chriſt who eaſily forgiueth him who hath offended him, and yet will not goe out of that ſinne which he is faſt entangled in. *Gregorie* in his Paſtorall ſaith, It is very conuenient, that wee harken with attention vnto that which our Lord doth ſpeake, and fulfill diligently that which hee doth commaund vs, ſeeing that to condemne vs it is enough to commit one deadly ſinne, and yet to be ſaued we ought to keepe all the commandements. Then the ſeruant of our Lord, doth kneele on both knees, when he employeth his body in honeſt exerciſes, and hath his heart occupied in holy thoughts: in ſo much that he may ſay with the Apoſtle, I liue, but not I, Chriſt onely liueth in me, whom I loue better then my ſelfe.

It is likewiſe to be waighed, that King *Manaſſes* did not ſay, I bow the knees of my body, but the knees of my heart, whereby he gaue vs to vnderſtand, that it would auaile vs very little, if wee ſhould bow theſe materiall knees, if the knees of our ſoules ſhould remaine ſtiffe, and on foote; becauſe that to ſay the trueth, our Lord doth make more reckoning, of the leaſt thought of our mind, then of all the members of our body.

O how many there be in this world, which in the Church kneele on both knees, and yet ſtand vpright with the knees of their hearts. What are the knees which the heart doth goe vpon, but onely the will and the nill, which it hath in all things? What knees in the world are ſo ſtiffe and hard, as the hatred which wee beare vnto others, and the loue which we beare our ſelues? If ſinfull King *Manaſſes* doth not pray but vpon the knees of his heart, and the knees of the heart are loue and hatred, the will and the nill, tell me I pray thee, why ſhouldeſt thou aske any thing of God vpon thy knees, if thou wilt loue that which thou liſt, and liſt that which thou oughteſt not? Then thou mayſt commend thy ſelfe for bowing the knees of the heart, and praying to our

Lord,

Lord, when thou dooſt not follow thine owne liſt, and dooſt nothing but what thou oughteſt.

Take heede therefore my brother, take heede, and doe not proſtrate thy ſelfe before Chriſt with *Pilats* Eſquiers, who at one time did ſerue him on their knees, and blaſpheme him with their tongues: which thou dooſt likewiſe, when in outward ſhew thou ſeemeſt to be a Saint, and when thou art touched, thou art proud within, in ſo much that the preſumption which thou haſt in thy bowels, is greater then the humility which thou ſheweſt in bowing thy knees.

It is alſo to be noted, that King *Manaſſes* ſaid, I bow the knees of my owne heart, and not of another mans; wherein hee doth let vs vnderſtand, that our owne buſineſſe wee may commit vnto other men, but in thoſe which belong vnto God, wee ought to truſt none but our ſelues: for ſeeing it pleaſeth our Lord to humble himſelfe ſo farre, as to make reckoning and keepe an account with me; it is reaſon that in priuate prayer I keepe it particularly with him. Hee doth pray and meditate with other mens knees, which hath no regard but vnto that which toucheth himſelfe in worldly buſineſſes, and that which concerneth the ſeruice of our Lord, commendeth vnto others: whereof it followeth afterwards that as we waxe colde in his ſeruice, ſo hee likewiſe doth neglect that which is expedient for our good. Hee onely doth bow the knees of his owne heart, who hath no other loue in his bowels but the loue of Chriſt; and he prayeth with the knees of another mans heart, who hath another loue hidden in his bowels, beſides the loue of Chriſt: becauſe that (if we beleeue *Mimus* the Philoſopher) a man doth neuer ſerue nor worſhip any thing, but that which he loueth from the heart.

CHAP. VIII.

How Christ would not goe out of the Palace with the garments which there they cloathed him in, and of the mysteries which are contained therein.

Nduerunt eum vestimentis suis, saith the Euangelist Saint *Marke*, as if he would say, When *Pilats* seruantes had mocked their fill at Christ, and *Pilat* had condemned him to die, they remembred themselues to put off the purple which he had on him, and put on the apparell in which they had taken him. It is to be presupposed in this place that Christ was cloathed with three garments, the night of his Passion; that is to weet, with one which was white, with the which *Herod* scorned him; with another of purple, with the which they crowned him in *Pilats* house; and with another, which was of scarlet, in the which they leade him, when they said *Ecce homo*, in so much that they ieasted and scoffed at him as at a foole, and vnapparelled him at their pleasures. Saint *Ierome* vpon Saint *Mathew* saith, In this is knowne the malice of the Iewish nation, and the great patience of the Sonne of God, in that that in his life time no man gaue him a coate (if hee would haue had any) and at the houre of his death, they procured him three to mocke him with; whereof wee may inferre, how much more liberall men are in prophane matrers, then in almes giuing vnto the poore.

Theophil. saith, As the Iewes and *Pilat* gaue Christ no coate when hee had neede of one, but onely when they would crucifie him; so the rich couetous men of this world, will not giue the poore a farthing whilst they liue, and after they be dead, command apparell to be giuen them, so that therefore they doe almes deeds of those goods, because they cannot carrie them with them to the graue. *Dilectus meus candidus & rubicundus*, said the Bride asking for her Bride-groome, *Cantic.* 9. As if he should say, Know

ye, O you Children of *Hierusalem*, that my true bride-groome, and my onely welbeloued friend, hath his face as white as snowe, and his cheekes coloured like skarlet: where it is much to be noted that the same colours which the bride saith her bride-groome hath, were the colours that Christ was cloathed with in his passion, that is in a white gowne, in which he was skoffed at, by *Herod*, and a purple, in which hee was crowned with of *Pilats* seruants. St. *Bernard* vpon the Canticles saith, Not without a great mysterie the bride-groome is praised of the bride, being white and red, and Christ in like manner in his passion clothed in white and red; to giue vs thereby to vnderstand, that in these two colours are signified, the cleanneſse and whitenes which confessors haue, and the aboundance of bloud which the martyrs shall shed. What other thing doth attyre signifie, with the which a man is honored, but only all the Saints which Christ hath in his Church? what man is euer so much honored with rich apparell as Christ is honored with a iust and vertuous man? Let no man maruell then for saying, that the white garment, did signifie the confessors, and the skarlet, the martyrs, for the sonne of God hath so many garments, to honour his person withall, as he hath iust and holy men in his Church. Vntill *Constantine* the great, Christ was attyred in skarlet, because vntill that time the greatest part of the Church were martyrs; and from thence hitherward, he doth attyre himselfe in white, which are the confessors and virgins which haue sprung vp in the Church: and thereupon it is, that in the booke of *Canticles* his garments were prophecied; and put vpon him in *Pilats* house, and honoured in his holy Church. We haue said all that aboue out of S. *Bernard*, *Quare rubrum est indumentum tuum, & vestimenta tua sicut calcantium in torculari? quoniam torcular calcaui ego solus*, said God the father, speaking with his Son, chap. 64. As if he would say, Tell me, O my beloued sonne, why is thy gowne so red, and of so skarlet a colour; and what is the reason that this thy coate, is like vnto the coate of one who treadeth and squiseth grapes in the presse? Because that I onely did plant the vineyard, O my father, I onely did come alone to rid the vines about the roote, and make them cleane, and I alone went to gather the grapes when the vintage came, and I alone was in the fatt at

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the time they were troden, and for that cauſe my gowne is ſo died, and alſo this my fleſh thus bloudied.

It is to be conſidered in this place, that Chriſt ſaid not, that hee had rayed his coate at the time of planting, or pruning the vineyards; but when he troad the Grapes in the Fat, to let vs thereby vnderſtand, that when the Sonne of God did ſeperate vpon the Croſſe, the rind and hull from the Grape; that is to ſay the Church from the Synagogue, then he waſhed and died his holy coate in bloud, and moreouer there he loſt his life.

It is likewiſe a thing worthy to be noted, that the Prophet would not compare Chriſtes coate to ſcarlet, which is a red colour, nor to the red Oker colour, which is plaine red; but vnto the colour of a Country-mans coate, who treadeth Grapes in the Fat, whoſe garments is neuer ſoiled nor died, but with that which leapeth from vnder his feete, and that which hee treadeth vpon. The Prophet *Eſay* did let vs vnderſtand in an exquiſite ſtile, what was the reaſon why Chriſt would die, and what was the occaſion why the Iewes would put him to death; and the occaſion was, that as with the Grapes, which he hath vnder his feete, hee that treadeth the Grapes doth die his owne garments; ſo the death of our Redeemer was inuented by the Scribes and Phariſees: inſomuch that if Chriſt would haue diſſembled, and not haue preached againſt them, they would neuer haue riſen againſt him. *Cyprian* ſaith, As the Iewes knew little, and preſumed much; ſo the Sonne of God, did not onely not feare them, but made ſmall reckoning of them. And hereupon it groweth, that becauſe hee did reprehend them in his Sermons, and vndeceiue the people of their hypocriſies, they roſe againſt Chriſt as it were vnder his feet, not onely to hinder him to preach, but alſo to procure him to be crucified.

What other meaning hath it, for him who treadeth vpon the Grapes to die his gowne in treading them, when he doth ſeperate the huske from the wine, but onely that Chriſt his enemies tooke away his life from him, becauſe he would ſeperate and take away vices from thoſe which were vicious? *Rabanus* ſaith, For the Sonne of God to ſay, that therefore hee hath his garment red, becauſe he alone vpon the Croſſe did tread the Grapes vnder

his

his feete, may be as truely ſaid, as to ſay, that therefore his body was all to be bloudied, becauſe he was troaden vpon and kicked at in *Pilats* houſe: For to ſay the trueth, as in all the time of his Paſſion, hee did neuer open his mouth to ſpeake one vnſeemely word; ſo there paſſed no houre nor moment, in which hee receiued not ſome notorious iniurie? What is Chriſt his garment, but onely the humanitie of the ſame Chriſt? And what other thing would *Eſay* ſay, when he ſaid, that this garment was coloured red, but that that ſacred manhood was all to bebloudied? And what is it to ſay, that the die, whereof Chriſtes garment was died, was troaden out of Grapes, but that no other thing did put the Sonne of God to death, but our owne onely faults and offences?

If there had beene no Grapes in the Fat, his garment in which he had troad it, ſhould not haue beene fouled; and if there had beene no offences in the world, the Sonne of God ſhould neuer haue died: in ſo much that his garments were bloudied in the Grapes of our offences. Speaking morally, wee ſhould not ſay amiſſe, in ſaying that the Vine is the Church, the Grapes the faithfull, the preſſe his Paſſion, the beame his Croſſe, the ſtone his Sepulchre, the treader Chriſt; vnder whoſe feete it is conuenient for vs to put our ſelues, to the end hee may tread vs and ſeperate the ſtone of our faults, to weet, the hardneſſe from our hearts, beauſe it is farre better for vs to be ſpurned at, and troaden downe of God, then to be crowned of the world.

O my ſoule, O my heart, looke well to thy ſelfe, and take heede of thy ſelfe; that if good Ieſus would tread thee downe with tribulation, or wring thee with temptation, take heede that there leape not out of thee, ſome drop of blaſphemie and impatience, wherewith thou mayſt befoule and bloudie the garment of our Lord: for in ſo doing, O my ſoule, thou ſhouldeſt be troaden, but not amended. How wouldeſt thou that the droſſe of ſin ſhould depart from thy ſoule, as long as thou doeſt remaine in pleaſure and delight, if the huske cannot be ſeperated from the Grape but by force of ſtamping and treading? If the moſt bleſſed ſoule of the ſonne of God, did not goe out of the rinde and barke of his body, before that his fleſh was wrung and troaden,

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how wilt thou that the offence of thy soule goe from thee, she being vicious, and cockered with sinne? suffer thy selfe O my soule, suffer thy selfe to be wroong of thy Creator, suffer thy selfe to be troden by thy God: for as they doe not put vp their Wine in Tunnes, nor vse it before it bee troden; so our Lord doth not crowne the iust vntill hee be tempted. O what a great comfort it is to heare Christ say, *Torcular calcaui ego solus.* To weet, that hee alone and none with him, doth treade and stampe the grape in the Fat, and doth seperate the huske from it: wherein he doth let vs vnderstand, that there commeth no tribulation vnto vs in this world, which commeth not first directed by his hand, and which is not sent for our good: Insomuch that to put vs vnder his feet, is to desire to put vs vpon his head.

Saul would willingly haue had the authoritie that Christ had, vtterly to destroy and ruyne *Dauid*; and *Pharao*, *Moses*, and *Salmasar*, *Tobie*; *Iesabell*, *Elyas*; and the deuill *Iob*; but seeing the soone of God saith, *Torcular calcaui ego solus*, I onely haue stamped vpon the presse; they could reach no farther, nor their power extended no farther to afflict them than the diuine prouidence would permit them. *Bernard* on the Canticles saith; Cary me O good Iesus, to the place of thy passion, and put me in the presse of thy correction, to the end that thou mayst there seperate the golde from the drosse, the rose from the thorne, the bone from the marrow, the huske from the grape, and sinne from my soule: and in this case it is no reason, that thou shouldest haue pittie on me in treading me, seeing that I haue none in offending thee. *Eductus de carcere Ioseph, totonderunt eum, & veste mutata, obtulerunt regi*, saith the holy Scripture, speaking of holy *Ioseph*, when he was in prison; as if hee would say, After that innocent *Ioseph* had interpreted the dreame which the baker had dreamed and had expounded the Kings butlers vision, they pouled his haire off his head, and changed the apparell which hee wore, and so presented him vnto King *Pharao*, in his palace. If we will at length explicate this figure of *Ioseph*, we shall finde many and very deepe mysteries in it, because that among all the Patriarkes which went before Christ, he is prefigured in none so liuely as in *Ioseph*. And because it may not seeme that we speake at randome,

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it is to be knowne, that as good *Ioseph* was cast into prison, because he would not commit adulterie with his Lady and Mistresse, so the Sonne of God was caried to death, because hee would not consent vnto the errours of the Synagogue: Whereof it fell out, that they did put *Ioseph* in prison betwixt two malefactors, and they did put Christ on the Crosse, betwixt two theeues; one of *Iosephs* companions was condemned to die, and the other who was the Cup-bearer was restored vnto his office; and so was it with those which suffered with Christ, the one was condemned and the other saued. Before they should carrie *Ioseph* to the Palace, or giue him the gouernment of Ægypt, they pould his head, and tooke away his haire: so likewise they pouled the haire of the Sonne of God, when they tooke from him all the Disciples which he had with him; so that as they left *Ioseph* no haire to doe him credit and honour, so there remained with Christ no disciple to doe him seruice. O good Iesus, O my soules delight, how well should I hit, if I should say that this figure was fulfilled in thee literally? For although thou wast not pouled in *Pilats* house, as *Ioseph* was; yet thou wast well pulled and haled by the haire; and if *Ioseph* went out pouled, thou didst escape pulled. *Ioseph* was handled with greater pitie in King *Pharaoh* his house, then Christ in *Pilats*, seeing they pouled *Ioseph* with a Combe, but they pulled Christes haire away with their fistes, and that which cannot be spoken without teares, they brake them not off, but pulled them vp by the rootes.

Isidorus vpon Genesis saith, What other signification had it to present *Ioseph* before King *Pharaoh* pouled and spoiled; but that wee should send the Sonne of God out of this world spoiled and bereaued of this life, and pouled of his merits? The gowne and couering of the soule, is the body with which wee liue, and the haires of the head are the merits which wee possesse; whereof it is, that to poule *Iosephs* haire, before he should goe to the Palace, was a token that Christ would leaue vs all his merits, before hee went into heauen; in so much that *Ioseph* did bring forth haire to giue to the Ægyptians, and Christ did heape merits to leaue to his Christians.

What should become of vs, O good Iesus, what should become

come of vs, if thou shouldest not leaue vs the merits of thy haire? If thou didst merita, in fasting, and watching, in praying, and preaching; it was done without all doubt for my sake, and not for thine owne; because that thou, as thou wast God couldest not merit; and as thou wast man, hadst no neede to doe it.

CHAP. IX.

Wherein the author doth prosecute the same matter, and expounde th two notable figures to the purpose.

Vm ingressus fuisset mulus subter condensam quercum, adhasit caput Absalon querci, & mansit suspensus inter cœlum & terram, saith the holy Scripture, 2. *Reg.* 8. As if he would say, Prince *Absalon* flying from the battell, which hee had with his father *David*, as he should passe vnder a great Oake which had thicke lowe bowes, his horse went on, and he hanged by the haire; so that the Oake serued the sorrowfull yong man for a gallowes, and his bush of haire for an halter. The high secrets of God are much to be noted in this place, and how that want of friends was not cause of *Absalons* death: nor yet the waite which his enemies laid for him; but onely because he did suffer his haire to grow so long: for if he had gone to the battel, with his head pouled; or his haire shauen, at the worst hee should haue escaped from thence with a broken head, and should not haue stayed there as he did, hanged.

What other thing is the haire, which hang downe our head, but the thoughts which hang in our mind? For without all comparison the heart is more cruel martyrized with his owne thoughts, than the body with all the foure elements. It is expedient for vs then to poule the haire of our thoughtes, yea and if they be dishoneſt, pull them vp by the rootes; for at the day of our death the Angels shall giue vs an accompt of all the haires, which we had in our head; and we vnto our Lord, of all the good and bad, which we thinke in our heart.

Saint

Saint *Barnard* in a ſermon ſaith, Thou ſayſt, O my good Ieſus, that there ſhall not a haire be loſt off my head, and I ſay alſo that there ſhall not bee loſt one moment of a moment: and therefore in this caſe I ſhall bee glad that at the day of iudgement, thou wouldeſt not reſtore me the haires which I was woont to haue; ſo that thou wouldſt not aske me an accompt of that which I was woont to thinke. O my good Ieſus, O the loue of my ſoule; if holy *Ioſeph* durſt not appeare before King *Pharao*, with long haire; how dare I ſhew my ſelfe before thee with ſo many foule and filthy cogitations? *Anſelmus* in his meditations ſaith, O how many more in number, are the thoughtes which lye hidden in my minde, than the haires which hang at my head, and that which is moſt to be lamented is, that I waſh my head euerie weeke, and defile my ſoule euerie day: inſomuch, that if I were brought to be ſould, without compariſon, men would giue more for my haire than for my thoughts.

Seeing then that we haue prooued, much haire to be many thoughtes; and that it is nothing elſe to let them grow long, but onely to let the heart thinke what hee liſteth: the ſeruant of our Lord ought to denie him that libertie, as a thing very hurtfull for him; becauſe our bodies growe diſſolute for no other reaſon, but becauſe we keepe not our thoughts in ſubiection.

Saint *Barnard* vpon *Qui habitat* ſaith, If thou wilt ſerue thy God, (O my ſoule) thou muſt firſt ſet thy thoughts in good order and ſuertie, before thou take the weede in a Monaſterie; and thou ſhouldeſt rather looke vnto that, that thou thinkeſt on, than vnto thy ſelfe which doth thinke it: for it may be that the Deuils will laugh thee to ſcorne, if they ſhould ſee thee pray with thy tongue in the Church, and ſee thy heart wander abroad in the market-place. Wee may truely ſay of him that hee nouriſheth long haire, who perſwadeth himſelfe that hee ſhall liue many yeares; and in the end at vnawares, our Lord ſo ſuffering it, and his ſinnes ſo deſeruing it, when his haire was at the longeſt, death came vpon him, and tooke away his life. Hee likewiſe doth ſuffer his haire to growe very long, who thinketh very highly of himſelfe, imagining that in time, hee ſhall bee a great perſonage, and haue the charge of all the affaires of the common wealth:

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and becauſe all that ſmelleth of vanity, and ſauoureth of lightneſſe, when he doth leaſt thinke of it, all his diſcredit came by that wherein he moſt of all hoped.

O, of how many we may ſay now a daies; that they are hanged by their thoughts, as Prince *Abſalon* was by his haire, vnto whom the tree of their folly hath beene more dangerous, then the thicke Oake was vnto ſorrowfull *Abſalon*! for after that their buſineſſe and affaires hath not fallen out as they thought, although they hang not vpon an Oake; yet they returne to their houſes and die deſperate.

Take heede then, O my brother, take heede to bring forth long haire with *Abſalon*; and if thou haſt done it, be glad that they cut it thee off, as they did *Ioſephs* in Ægypt: for being ſhorne he became to be a great fauourite; and Prince *Abſalon*, becauſe he nouriſhed his, came to die vpon the Gibbet. *Barnard* vnto the Monke *Rupertus*, ſaith; What other thing doth it ſignifie, that *Ioſeph* was ſpoyled of the gowne which hee ware on his body, and that hee pouled off his haire, with which hee beautified his head withall, but onely that it is conuenient for the ſeruant of our Lord, before hee enter into Religion, to forſake all the wealth, which hee poſſeſſeth; and poule and wipe off the nobilitie and ableneſſe, on which he preſumeth. They doe not ſuffer holy *Ioſeph*, in *Pharaoh* his houſe to weare his owne garments, and wilt thou liue in Chriſtes houſe with thy goods and wealth? They doe not ſuffer him in *Pharaohs* houſe to foſter long haire, and dareſt thou in Chriſtes houſe entertaine fooliſh thoughts? Hee doth entertaine fooliſh thoughts, who doth preſume much of himſelfe, and make ſmall reckoning of his brethren: for if we beleeue *Chilo* the Philoſopher, there is no man which erreth ſo much as hee who thinketh that hee neuer erreth. What doth it benefit the ſeruant of our Lord to poule the haire of his head, if thoſe of his heart remaine and growe in his heart?

If then thou wilt, my brother *Rupertus*, enter into Chriſtes Palace, which is better then *Pharaohs*, King of Ægypt, ſuffer thy ſelfe to be ſpoiled of thine owne will, and giue men leaue to ſheare the haire of thy lightneſſe: for oftentimes the heart is buſied in ſuch

such vaine and light thinges, that a haire is of greater walght than his thought. Hitherto St. *Barnard.*

Vidi Iesum Sacerdotem magnum stantem, indutum vestibus sordidis, & ait Dominus ad me, num quid non est iste torris erutus de igne. These are the wordes of the Prophet *Zacharie*, Chap. 3. As if he would say, I saw in a vision which our Lord shewed vnto me one night, the great Priest called Iesus, who was on foote, and not sat downe; and I sawe that he was attired with very foule apparell; whereat maruelling, our Lord saide vnto me, This Priest Iesus, whom thou dost see ilfauouredly attyred, is the only and sole firebrand, which escaped out of the fire, because al the other firebrāds are either quite burnt vp, or else could not be put on fire at all.

If this be a wonderfull figure, the fulfilling of it is much more marueilous: for seeing it doth name the Priest Christ by his owne name, in the Text; the figure is to be vnderstood of blessed Iesus and of no other. It wanteth not a high mysterie to say, that he is called Iesus, that is to say a Sauiour, and that he is a Priest, that is, holy or sacred, and that he is a great Priest, that is, strong and mightie, and that he sawe him standing, which is a signe of care. Whereof we Christians may thinke our-selues happie, seeing we haue a Redeemer, which can deliuer vs; a Priest which can absolue vs; and one that is mightie, who can defend vs; and who is alwaies standing, to the end he may guard vs. St. *Stephen* in his passion, and *Zacharie* in this his vision, sawe the Sonne of God hard by the same God, not sitting and sporting, but standing on his feete, and praying; insomuch that with great reason we may say of good Iesus, that euen as, *non dormitabit neque dormiet qui impugnat Israel:* euen so he neither hath slept, nor will sleep, who will defend Israell. Saint *Barnard* vpon *Qui habitat*, saith; As he sleepeth neither little nor much, who fighteth against Israell, so he doth neither sleepe little nor much, who defendeth Israell, because that the ambushes with which the Deuill layeth waite for vs, are so many, and the snares so dangerous, that if the Sonne of God would absent him-selfe, and be careleſſe of vs, we should not be able to helpe our-selues against the Deuill, but yeeld and fall into euery vice.

O then we be happie, if we be gratefull vnto our Lord, seeing

th at we haue ſuch a Redeemer, and ſuch a watch-man for vs, who watcheth becauſe I ſhould ſleepe; faſteth, becauſe I ſhould eate; taketh paines, becauſe I ſhould be at reſt; ſtandeth on foote, becauſe I ſhould ſit downe: inſomuch, that the great care which he hath ouer me, maketh him vtterly careleſſe of him-ſelfe. I ſpeake not all this, O good Ieſus, to attribute any vaine glorie vnto my ſelfe, but to giue thee greater glorie: for if thou ſhouldſt not defend me vnder thy mightie hand, the Deuill would haue me in his power.

It is alſo to be noted, that *Zacharie* did not ſay in his viſion, that Ieſus the Prieſt was a coale, nor that he was fire; but that he was a fire-brand lighted: Wherein he gaue vs to vnderſtand, that our bleſſed Sauiour was not all coale; that is to weet God: nor all wood; that is to weet, pure man; but that he was a true fire-brand, kindled and ſet on fire, in which there was the wood of his man-hood, and the fire of his God-head. *Rupertus* the Abbot, vpon *Zacharie* ſaith, That the holy Ghoſt could not haue giuen vs more fitter compariſon, than this of the firebrand; becauſe that as in the firebrand, the fire is ſo vnited and transformed with the wood, and the wood with the fire, that there is at one time and together, both fire and wood; ſo in the hypoſtaticall and diuine vnion, Chriſt our Sauiour is true God, and true man; and true man, and true God. Before Chriſt was incarnate, he was all pure fire: but ſince he tooke fleſh, he changed into a fire-brand ſet on fire, in which his meaning was, that the wood of his humanitie ſhould burne, and that the fire ſhould be his vnſpeakable charitie; inſomuch that it was neceſſarie, that in that holy fire-brand, the wood of his body ſhould be burned, and that the fire of his God-head ſhould pardon vs.

O how much we are bound vnto bleſſed Ieſus, ſeeing that in the olde lawe he did not ſuffer himſelfe to be ſeene nor felt, but was all fire, and hid himſelfe from all men: but after that he tooke our redemption vpon him, and for our ſakes made himſelfe a light and a holy fire-brand, he ſuffreth himſelfe to be ſeene; ſuffereth himſelfe to be handled; ſuffereth himſelfe to be taken: in ſomuch that now he is not a coale which doth burne, but a fire-brand which giueth vs light. It is the propertie of a fire-brand to

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giue light vnto him who bloweth it; burne him who toucheth it, heate him who commeth neere vnto it: all which, sweete Iesus doth, who giueth light vnto those which followe his councel, burneth those which search out his deep iudgements, and giueth heate vnto those which keep his commaundements.

It is also a propertie of the fire-brand, to let it selfe be touched on that end which is not on fire, and on that end which burneth, he will not be so much as touched with the finger: which propertie also God vseth with the wicked and naughtie persons, vnto whome he bestoweth his mercie, whilest they liue in this world, and sheweth his iustice after they be dead: insomuch that in this world he doth nothing but pardon, and in the other he doth nothing but punish.

Zacharies figure saith farther, *Quod iste est torris ereptus ab igne.* To weet, that this fire-brand and no other, through speciall priuiledge, did escape the generall fire: Wherein he giueth vs to vnderstand, that the Sonne of God onely, was hee who was conceiued of the holy Ghost, and in whome there was neuer any smoake of sinne, nor euer knew how to doe any man hurt at all. Who dare say that the Sonne of God did euer hurt any man, seeing that hauing reason to doe it, and being able to doe it, did alwaies suffer hurt, and neuer did any?

From the fire of originall sinne, as St. *Ierome* saith, wherein all the world was burnt, onely this holy fire-brand escaped, from being burnt or sindged; because the fire of pride came not vnto him, nor the coale of enuie, nor the smoake of anger, nor yet the sparkles of lecherie: insomuch that he was not ouercome by sinne, but sinne by him.

O high mystereie! O vnspeakable Sacrament! that the Sonne of God hauing escaped an vniuersall fire, should come to fall into an other greater fire, that is to say, that although the fire of sinne did not compasse him; the fire of loue did compasse him and burne him, which is manifestly seene in that, that onely because he was striken with the loue of vs, he consented to be crucified vpon a tree for vs.

CHAP. X.

Heere hee prosecuteth the figure touched before, and there is also expounded an authoritie of the Apostle in it.

IESVS autem indutus erat vestibus sordidis, saith *Zacharie* in the figure which we haue alleaged: as if he would say It was a great iniurie to see the honourable olde Priest Iesus. cloathed in olde bare apparell, and especially being very filthy and foule. Vndoubtedly we should say very truely, if we say that this figure was literally fulfilled in Christ, seeing that the white gowne which *Herod* gaue him, and the purple gowne which *Pilate* gaue him, were the oldest, the most ragged, and the fouleſt that they had in the Palace, becauſe they did not cloath Christ in them to doe him any new honour, but the better to skoffe and ieast at him.

Blessed Iesus was in birth noble; in age young; in condition cleane; in life honest; and in reputation and accompt wise: the which being so, euery man may see what a shame and griefe it was vnto him, being a noble man, to be cloathed in a torne coate; and being a young man, in an olde iacket; and being neate and cleanly, to haue a foule shirt; and being a sacred person, to put on him a prophane cloake; and being a wise man, to be skoffed at in a fooles garment.

S. *Chryſoſtome* vpon S. *Mathew* saith, In this miserable life, there is nothing in which men are more honoured, than with the garments they weare, and companies which they leade about with them; and from hence it commeth, that the ministers of wickednesse not without great wisdome, and excesse of malice, did accompany Christ with two theeues, to accuse him of wickednes and sedition, and cloath him with vile and base attyre, to note him of ambition and folly. *Rabanus* to this purpose saith, The Iewes did much more pretend the taking away of Christ his honour and credit, than the seeking of his life; and for that cause they did accompanie

company him with theeues, becauſe men ſhould account him a thiefe, and cloath him in fooles coates, becauſe men ſhould reckon of him as of a foole; and they accuſed him of naughtineſſe, becauſe they ſhould hold him for ſuch a one; and they raiſed vp ſlanders vpon him, becauſe he ſhould be made infamous. *Cyprian* ſaith, In the firſt thirty yeares, that Chriſt liued in the world, becauſe he did neither preach, nor reprehend any man, no man was offended nor gricued at him, nor any man moleſted him; but after he began to preach and reprehend vice and vicious men: the Iewes perceiuing that their credit went daily to decay, and that the Sonne of God grew in fame and credit, they determined among themſelues to take away his life, ſeeing they could not leſſon his reputation and fame. *Auguſtine* vpon S. *Iohn* ſaith, The end that the Iewes intended, in putting a crowne vpon Chriſt his head, and a hollow dry reed in his hand, and a purple red on his backe, was not ſo much to kill him, as to diſcredit him, and ſcoffe him as a foole and a dizard, and thereupon they ſought but one onely torment of the Croſſe to take away his life, and inuented ten thouſand to take away his credit.

Theophil. ſaith, The miniſters of wickednesſe did cloath Chriſt in a threed-bare gowne, to empaire his credit, in a torne one, to breake his doctrine, & in a foule one, to ſpot his life, yea, they cloathed him in other mens apparell, to impute other mens faultes vnto him. Leauing the letter, and ſearching out *quid ſpiritus dicat Eccleſijs*, What the ſpirit telleth the Churches, it is to be knowne that oftentimes in holy Scripture, are figured our good and euill workes, by good and euill garments, inſomuch that ſuch as our garments are which wee weare, ſuch is the life which we leade. When the Pſalmiſt ſaith, *Induit ſe maledictionem:* And the wiſe man, *Veſtimenta tua ſint candida*, And the Apocalypſe, *Beatus qui cuſtodit veſtimenta ſua.* In the literall and true ſenſe; the Scripture doth not ſpeake there of attire which wee weare, made of wooll and ſilke, but of the good and euill conditions which we haue.

When God ſaith as he doth, Let thy garments be white at all times, hee regardeth very little, whether I goe in white or a died garment: but hee careth very much that my life be chaſte, and

my soule cleane, because that in the house of our Lord, they call a blacke garment a naughty life; and a white, a pure and holy life; for our Lord to say, Blessed is that man who keepeth his garments, that he walke not naked, is to aduise vs that then a man doth keepe garments a long time, who knew how to keepe his innocencie from his childhood, and that he is altogether naked, who is fallen from the innocencie and grace of our Lord.

Saint *Augustine* vpon Genesis saith; If our first Father had not fallen into sinne, he should neuer haue grieued that he was naked, so that at one time he lost his innocencie, and got shame, and also at one time, he did learne to sinne, and vsed to cloathe himselfe. When the Psalmist saith, *Induit confusionem*, he doth tell and aduise vs, that then a man doth put on the cloake and coate of confusion, when hee goeth lost in the way of perdition, and maketh no reckoning of his saluation; and that which is worst of all, hee hath so oft hardened his conscience, and hath cast away so farre all shame, that he doth no more loath to sinne then to speake; nor to speake then to sinne.

Cassiodorus vpon the Psalmist saith; Thou doest so oft cloath thy selfe with so many confusions, as thou doest times sinne against thy GOD; and thou doest sinne so many times as thou doest impugne reason; and thou doest so many times impugne reason, as thou doest yeeld vnto sensualitie; and as oft as thou doest not contradict and gaine-say thy appetite: in so much that thou doest then put on confusion, when thou doest impugne reason.

Being then presupposed, that the garments which wee weare, are nothing else but the workes which we doe, it is to be vnderstood that Christ our Redeemer, did with one kinde of garment cloathe his body, and with another kinde his soule; because hee cloathed his soule with grace, but hee couered his body with paine. insomuch that Christes soule receiued that which he deserued, and his glorious body payd that which he owed not.

O good Iesus, O the loue of my soule, how is it possible that my tongue can rehearse, or any penne write the making of thy garments, if my eyes doe not first become a fountaine of teares? What other signification had it, that the great Priest was cloa-

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thed in foule apparell, but onely that thou, O my good Ieſus, waſt to lay vpon thy body, all my naughtineſſe and offences? The garment of thy humanity, which thy Father made thee, and the holy Ghoſt woaue thee, and thy glorious mother gaue thee, was made without ſinne, and giuen thee without ſpot: but woe be vnto me, woe be vnto me; becauſe I am he who doth ſpot him, I am hee who doth defile and ſoile him, I am hee who doth breake him: which I doe as oft as I doe ſinne againſt thee. The ſonne of God then did put on my pride, my anger, my enuie, my gluttonie, my fault, and alſo his owne paine, and arrayed himſelfe with all my offences and faults, as it were with olde ſpotted garments which he did waſh in the Altar of the Croſſe; not with ſope and water, but with his owne precious bloud. *In ſimilitudinem hominum factus, habitu inuentus eſt vt homo*, ſaith the Apoſtle, writing to the Church of the Theſſalonians, Chap. 2. As if hee would ſay. When the Sonne of God came into this world, hee did nothing elſe but like vnto other men, cloathe himſelfe with mans garments.

Beda ſaith, the Apoſtle doth not ſay, that the Sonne of God tooke the likeneſſe of fleſh; for ſo he ſhould haue beene a fantaſticall and not a true body; but he ſaid, that he tooke vpon him the likeneſſe of man, which was ſaid, for ſinne and not for fleſh; ſeeing that he was true man, and not a fantaſticall body: in ſo much that he tooke the ſhape of man, but of ſinne hee tooke onely the likeneſſe. And he ſaith further, He tooke not the forme and ſhape, but the likeneſſe of ſinne; ſeeing the Church doth beleeue of him, and the faith doth preach that he was true God, and true man, and a true redeemer; but a fained ſinner.

He was vndoubtedly the true Redeemer, ſeeing he tooke mans fleſh to the end to ſuffer in it; and he was a ſinner in ſhew and fainedly, ſeeing he did put our ſinnes vpon that fleſh, to crucifie them with himſelfe; and becauſe that for the true redemption there ſhould be one which ſhould ſuffer, and another for whom he ſhould ſuffer: we did lend him the fault, and he added the puniſhment of his owne. For the Apoſtle then to ſay, that Chriſt *habitu inuentus eſt vt homo*, is to ſay, that he bare the ſinnes of man vpon his backe; in ſo much that as man doth weare a garment on

him to doe him credit withall, so the Sonne of God tooke vpon him all our offences, to bragge and vaunt of them, because that we are not so infamous in committing them, as good Iesus is glorious in forgiuing them.

And because that by the white garment, and the purple garment, and skarlet garment, and the coate without seame, were signified our sundry faults; the sonne of God would at one time put them on him, and at another put them off, to giue vs to vnderstand, that it lyeth onely in his hand to forgiue vs, or not to forgiue vs, and that life and death is in his owne power, and also the accepting of our workes or disliking of them.

Cyrillus vpon S. *Iohn* saith, It wanteth not a great mysterie that the sonne of God, tooke the garments which they gaue him in *Pilate* and *Herods* Palace, although they were neuer so olde, ragged and foule, and how peruerse and wicked soeuer the ministers were which gaue them him: wherein it seemeth that hee doth make them equall with his blessed Mother, who gaue him a coate without seame to weare vpon his backe, as they gaue him a purple one to skorne and skoffe him withall. O good Iesus, O my soules delight, tell me I pray thee, if thou hadst need of a new garment, why doest thou not ask for one of thy blessed mother? didst thou goe in one garment 33. yeares; and for three houres, which they gaue thee to liue, doest thou put on a new one? Thou who doest cloth and decke the Heauens with starres, the Seas with waters, and the Earth with trees, and Birdes with feathers, why doest thou abase thy selfe to take garments of tyrants? If thou take them for olde garments, what is elder than my soule, who is aged in wickednesse and sinne? If for a ragged and torne one, what is more ragged than my sorrowfull soule, which knoweth not how to shut the gate against any vice? If thou hast them for a foule garment, what is fouler than my soule, the which will neuer wash her selfe in the fountaine of thy grace, nor euer giue ouer wallowing in the dirtie puddle of vices.

St. *Bernard* vpon the Passion of our Lord saith, For the sonne of God to take garments of his mother, who was holy, and receiue them also of *Pilat* who was a sinner, is to let vs vnderstand that his mercy is so great, that he admitteth all sorts vnto him,

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and dispiseth none ; that is to say, the workes of the good to reward them, and the workes of the bad to amend them; insomuch that the sinner findeth pardon in him, and the iust his reward.

Basill, in a sermon saith; Christ tooke more garments of *Herod* and *Pilat*, than hee did of his most blessed mother, to let vs thereby vnderstand, that there are more sinners than iust men; and that the sinnes with the which wee offend him, are more in number, than the services which we doe vnto him : Whereupon it falleth out, that our Lord hath more to punish than to reward.

It is likewise to be waighed, that Christ did alwaies weare the coates which his blessed mother gaue him ; and those which *Pilate* gaue him, he wore but one night onely ; wherein he did let vs vnderstand, that the works which good men doe, he doth alwaies accept : but those which wicked men doe, hee doth not alwaies forgiue. And in this ease *Seneca* saith, That it is an exceeding great folly, and want of discretion for any man to offer, and put himselfe into perill and danger with an hope of remedie. *Cyprian* saith, Let no man forget to note, that the sonne of God did weare the garments which his mother gaue him thirty and three yeares; and those which *Herod* and *Pilat* gaue him, hee scarce wore one whole day; whereby our Lord doth admonish vs, that as for the naughtie workes, with the which wicked men doe cloath themselues, hee is glad for a time to dissemble them ; but yet for many yeares he will not suffer them. It wanteth not likewise a mysterie, that of all the garments which they gaue Christ in *Pilats*, and *Herods* house, he would take none from thence with him, but as hee put them on in the palace, so hee left them in the palace: wherein our good Iesus did signifie vnto vs, that we should hold for suspected all the fauours of the wicked, and all the conuersation which we haue with them in token whereof, hee scarce gaue them one word, and much lesse tooke away one haire of their garments with him. Let vs then leaue *Herod* his white garment, and let vs leaue *Pilat* his skarlet garment, because that thereby we are taught to leaue the world, and all that which smelleth of the world, because it is small reason that any man should cloath himselfe with other mens garments, seeing that the sonne of God would not die with his owne proper ones.

Aymon

Aymon saith, For the sonne of God not to goe out of *Pilats* house, but with the same attyre which he had when he entered into it, is to signifie vnto vs, that we shall not take more out of the world, than we brought into the world. If the sonne of God did take any thing with him out of that wicked palace, it was his shoulders opened and rent with stripes, his head crowned with thornes; and the like is of vs, when we depart out of this world, out of which we depart whipped with a thousand griefes and vexations, and hedged and compassed in with many sinnes.

CHAP. XI.

Of the manner how they did leade Christ to be crucified: vnto which purpose there is a notable figure expounded.

Et baiulans sibi crucem, exiuit in eum qui dicitur Caluariæ locum, Hebraicè autem Golgotha, saith S. *Iohn*, chap. 19. as if he should say, The sonne of God hauing put off the purple garment which they gaue him in *Pilats* palace, and putting on that which he brought thither with him, he tooke his crosse vpon his shoulders, and went towards the place, where they would crucifie him, which is called *Caluarie*, in Latine and Hebrew, *Golgotha*.

The Deputie had scatce giuen sentence that they should crucifie Christ, but all those which stood at the gate of the Palace, gaue a loude cry, as it were of ioy and victorie: for their reason was so darkned, and their hatred toward Christ so great, that there was not one which did so much desire life vnto himselfe, as he did couet to procure good Iesus his death. *Plauserunt super te manibus, sibilauerunt & monerunt capita sua*, said *Ieremie* speaking of *Hierusalem*, when it was spoiled and destroyed by the *Assirians*, as if he would say, Thy enemies were not content onely to burne thy Temple, throw downe thy Walles, rob thy Treasuries, imprison thy Children, but the more to mocke at thee, and shew a greater ioy at thy destruction, they hissed at thee, as at a Bull, they made mouthes

mouth at thee, as at a foole, they skoffed thee as thou hadst bin a dizzard and leaped and clapped their hands for meere ioy.

How is it possible for me to expound these lamentable words, if my eyes doe not first turne into a fountaine of teares? Giue ouer, O *Ieremie*, and bewaile and weepe no more ouer the captiuitie of thy people, and let thou and I weepe and bewaile the imprisonment and sentence which was giuen vpon my Christ; for if they carryed the people to Babylon, it is for no other cause but because they should abide there; but they carry innocent Iesus to the mount of Caluarie to be crucified: insomuch that if strangers doe take away their countrie from thy Nation, thy Countrimen doe take away life from my God. That which happened to *Hierusalem* by the *Assirians*, did happen vnto Christ by the Iewes; who felt such great pleasure to see Christ condemned to death, and that he was deliuered vnto them by Iustice, that they did presently publish it through the streets, and aske for a reward of their good newes; they commend *Pilat* to be a iust Iudge, they follow of his sentence, and did perswade themselues that that iudgement of *Pilat* against Christ, would take away all scruples out of their mindes.

Chysostome vpon S. *Mathew* saith, that immediately after Christ was condemned to die, the ioy which the woorser sort of people did shew, was exceeding great, because they thought that the life which they tooke from him, they gaue vnto themselues and their common-wealth. *Origen* saith, When the sonne of God was iudged to die, some went to seeke a tree to make the crosse, others to seeke a Carpenter to make it, others went to breake the rocke where it should be put, others to seeke nailes to crucifie him with, others to agree with the Hangmen to put him to death, and others to stirre vp people for feare least he should be taken away from them.

Although by reason of the Offices which they had distributed among themselues, they were scattered and seperated the one from the other, yet touching the death of Christ, they were all at one, and of one minde, insomuch, that when they brought him forth to crucifie him with their nailes, they had already crucified him in their hearts. *Barnard* saith, The sonne of God being iudged

iudged to die, becauſe they would take away his life with all ſpeede, and put the iudgement in execution out of hand, their heades did not ake with crying, nor their feete were not wearie with going, nor their tongues with ſpeaking, neither did it grieue them to ſpend their money, becauſe they were in a great feare, that if Chriſts death ſhould haue been deferred, *Pilat* would haue repented himſelfe of his iudgement.

When a man departeth out of the world, as ſome goe to prepare his graue, and ſome ſtay to ſhrowd him, ſo did the miniſters of wickednesſe at Chriſts death, for ſome went to ſeeke the place where they ſhould crucifie him, and ſome ſtayd behind, to giue order how they ſhould carry him to be crucified, ſo that hee who laboured moſt, did thinke he had deſerued beſt.

There is much to be weighed in this matter, and thou, O my ſoule, haſt much more to weepe for in this caſe, for if they will lead thy Lord and God to ſhame, is it thinkeſt thou for his own fault or for thine? Thine is the fault, O my ſoule, thine is the fault, and his the puniſhment; thine the ſinne, and his the hurt; thine the theft, and he is hanged; thine is the bloud, and he it is who ſheddeth it; thine is the life, and his the death; thine the prize, and he payeth for it; thine is the glory, and hee is the man that buyeth it for thee. Be not abſent, O my ſoule, in that hard and narrow paſſage; accompany your God in that pittifull way, and by my poore counſell, you ſhall ioyne your fault with his innocencie, and load your ſinnes vpon his precious members; for woe be vnto thee, and woe be vnto mee, if at the ſame time that they tooke thy precious fleſh to puniſh, they did not alſo crucifie my grieuous offences with it.

What iniuſtice is this, O *Pilate*, what iniuſtice is this? doeſt thou diſſemble with me, which can doe nothing but ſinne euery houre a thouſand times? and doeſt thou carry him to execution who knoweth no other dutie but to forgiue ſinnes? Commaund them that I be led foorth, command them to carry me, and command them to doe iuſtice vpon me: for how much ſoeuer thy torments be, yet my ſinnes be farre more, and what haſt ſoeuer thou doeſt make to torment me, I will make greater to ſinne.

Anſelmus in his meditations ſaith, Before that they did lead out the

the ſonne of God to be crucified, they tooke off the skarlet garment which was in ſtead of a cloake, and alſo the purple which ſerued him for a coate: and they pulled it off ouer his head, and pulling it haſtily, his head being beſet with thornes, as if it had bin ſtudded with nailes, ſome leapt out, ſome went in further, ſome were wreathed about, and the points of ſome broke, and ſtayed in his braine, the bloud running downe from Chriſt like a ſtreame.

The reaſon why they tooke from the innocent Lambe the purple garment, and cloathed him in his owne coate, was becauſe he ſhould be well knowne of all men, the which they feared, if they ſhould not haue changed his attyre, by reaſon that hee was ſo disfigured by the multitude of torments. How doe you thinke that he ſhould not be knowne betwixt two theeues? ſeeing that he carrieth a greater croſſe than the others, and hath a crowne of thornes which the other had not; and goeth in the midſt which the others doe not; and watereth the ſtreets with his owne bloud, which the others neuer did.

Barnard in a ſermon ſaith, Seeing that bleſſed Ieſus hath his coate rent by often pulling at it, his ſhoulders opened with often whipping of them; his face foule, with much ſpitting on him; and his eyes dazeled with the blowes which they gaue him; and his haire thinne, by pulling it; how ſhould he not be knowne, ſeeing among all he is ſo mocked? *Bonauenture* in his *Stimulo* ſaith, O good Ieſus, O the loue of my ſoule, tell me, I pray thee, what fauour did they vnto thee in that infamous Palace, when thou didſt talke in ſecret with *Pilat* the Deputie? That which I brought out of the Pallace was a Croſſe vpon my ſhoulders, in company of theeues, a baker about my necke, a crowne on my head, many blew wales in my face, a cryer at my left hand, and a hangman at my right: inſomuch that they lead me to be crucified in as good order, as they leade a bride to be married. If thou haſt tolde vs what thou didſt bring out of the Palace, wilt thou not tell vs alſo what thou didſt leaue there behinde thee? That which I left in *Pilats* houſe, was many haires ſowne in his parlours, and much of my bloud ſhed in his court, much of my skinne cleauing to his garments, and peeces of my gowne among his ſeruants, and all my Diſciples fled among the people, inſomuch, that if *Pilat* did giue iudge-

iudgement in my fauour, I paid him there presently with my owne bloud. *Abscideruntpalmitem cum vua sua, quem portauerunt in vecte duo viri*, saith the holy Scripture, speaking of the spies which *Moses* did send to discouer the land of promise; and it is as if hee would say, After that *Iosua* and *Caleb* had viewed the Citties, and walked ouer all the bounds of *Chanaan*, to the end that the fruitfulnesse of the land should animate the Israelites to conquer it, they did cut a braunch with a cluster of grapes on it, and put it ouer the middle of a staffe, and the cluster of grapes was so heauy, that it was enough for two men to carry into the towne.

To the end that the letter may agree with the sence, and the figure answer vnto the thing figured, and the truth follow the prophesie, we must stay a little in this figure, and expound it word by word: because that the truth of it being well knowne, there will many secrets be discouered by it, and we shall be thereby much lightned. *Origen* vpon this place saith, That the land of Promise doth signifie happines or felicitie, the bunch of Grapes doth represent Christ, the skinne or huske his blessed Humanitie, the wine of the grape his God-head, the two men which carryed the gtapes to shew, are the two Theeues which they carried with Christ to bee crucified; and the staffe on which they carrie the grapes, is the Crosse on which they crucified Christ.

And what did it signifie, that in that day in which they carryed this bunch of Grapes to the campe of the Israelites, was the day in which God was more angry with them, than at any other time in all the desert, but that in that day which they hanged his Sonne on the tree, the greatest sinne in the world was committed? As of those two men which carryed the grapes hanging vpon the staffe, the one of them went behind, and the other before, so the naughtie theefe turned his backe vnto Christ, and condemned himselfe, and the good theefe turned his face vnto Christ, and saued himselfe. I say not this which now I say, without griefe of minde, that is that none of those which did cut the grapes, nor none of those which did hang them vpon the staffe, did deserue to eate of them; and so in like maner, few of those which did crucifie Christ, did deserue to enioy the benefit of his bloud.

Augustine vpon S. *Iohn* saith, What are the two spies that carry

on

on their shoulders the grapes hanging on the staffe, but the Iewe and the Gentile which leade Christ to be crucified? of these two, he that went before was the Iew who turned his back vnto Christ and would not beleeue in him; and he which went behind, was the Gentile, who had him before him in his eyes to worship, insomuch that from that time the Church remained blessed with holy *Iacob*, and the Synagogue abideth mocked with *Esau*.

As the first fruites which the Isralites saw in the land of Promise, was that faire bunch of Grapes; so the first iewell which we did see come from Heauen into the world, was the person of Christ, and what difference there is betwixt that grape and this, cannot heere be spoken of. *Theophil.* saith, Who is the grape which is hanged on the shoulders of the two spies, but the true sonne of GOD which did burne betwixt two loues? The one loue was, that which hee bare vnto his Father to satisfie him, and the other was that which he bare vnto vs, to satisfie and pay for vs, insomuch, that with the grape of his body which he suffered to be hanged on the wood, the world was redeemed, and his Father well satisfied.

Rupertus the Abbot saith, Not without a mysterie the Scripture doth tell where that grape was cut, and who carryed it, but did not say that they did eate him, or that they did keepe him: whereof we may inferre, that the vnhappie Iewes had the grape to hang vpon a staffe, and to presse out the Wine out of him, but yet they were not to drinke it, nor yet to keepe it, but that they were onely to presse it, and others to tunne it vp.

O how happy we Christians bee, that not hauing planted the vine-yard, nor gathered the grape, nor pressed the grape, yet doe deliuer out the wine of the Sacraments, and sequester vnto our selues all holy mysteries: insomuch, that the Iewes beare the fault of his death, and with vs there remaineth the fruit of his bloud. Hath the Church peraduenture any other such high treasure, as is the fruit of this grape? The grape which the Iewes trod vnder his feete, haue not the Angels thinke you vpon their crownes? We worship thee then holy grape, and praise thee, seeing that with the wine, which was wroong out of thee, thou didst redeeme the world.

Cyrill

Cyrill vpon S. *Iohn* saith, The olde fathers made small reckoning of the grape, which the spies brought them to the desart, and their children did much lesse set by the grape Christ when he came into the world. And as there arose a great noise in the campe of the Isralites, touching that which the spies reported of the holy Land: so the Iewes raised a great scandal vpon that which Christ preached, of his future glory and blessednesse: so that when his comming should haue beene *In resurrectionem*, it was to their fall and ruyne. That they did not reioyce and giue thankes for the rich grape, which they brought into the desart, was a figure of the small fruit which they should drawe of the death of Christ, and from hence it commeth, that when that holy grape was wroong and pressed in the presse of the Synagogue, all the wine which came out of it, the Church receaueth in the Sacraments.

Vpon those wordes of the Canticles, *Botrus dilectus*, St. *Bernard* saith, As the true spies did bring the ripe grape from the vallie of *Cades*, so they carryed to the mount of *Caluarie* the heauenly grape, to be pressed betwixt two theeues: Insomuch that thou O my good Iesus, betweene sinners, and with sinners, and for sinners, and like a sinner, wouldst die vpon the Crosse, and bestow thy death vpon me being a great sinner.

Anselmus saith, When they did leade thee, O sacred grape, from *Pilats* house, to presse thee on the mount of *Caluarie*, tell me I pray thee, which did grieue thee most, either to see thy selfe crowned with thornes, or finde thy selfe compassed with theeues? The sonne of God did much more grieue at the euill company which they gaue him, than at the crowne which they put vpon him; for if the thornes did pierce his braine, the company of the wicked did breake his heart; for in this point a good man dooth greeue more to be touched in his fame and credit, than for handes to be laide vpon his person.

Ambrose vpon Saint *Luke* saith, The sonne of God did giue almes of that almes which was giuen him, and he gaue almes when he preached his high Doctrine vnto the people, and he gaue almes when hee went from one Hospitall to another to visite the sicke; and therefore this being true, as true it is, Christ had great reason to complain of the Iewish nation, seeing that they defamed

him

him for a theefe, hauing beene the greateſt almes giuer in the world. What greater almes can there bee than to bring the ignorant out of his errour and ignorance? what greater almes than for to ſpare out of his owne mouth to giue vnto another? what greater almes than to heale the diſeaſed, ſicke in his bed, and raiſe him who was dead in his graue?

If then the ſonne of God doth giue almes of theſe kinde of almes, vnto all ſuch as are ignorant and poore, why doe they carry him like vnto a theefe betwixt theeues? The thefts which they raiſed vpon the Son of God, were the greateſt thefts in the world, to wit, that he ſtole the name of God by calling himſelfe his Son; and he ſtole likewiſe the name of *Cæſar* by calling himſelfe King; and the name of *Moſes*, in giuing a new Law; and hereupon like vnto a famous theefe they did crucifie him betwixt two theeues.

O good Ieſus, O the loue of my ſoule, what a change of degree is this? that being ſerued in the Heauen with Angels, and accompanied vpon Earth, with the Apoſtles, doeſt goe now thorow the ſtreets of Ieruſalem beſet with theeues? who doe accompany theeues but other theeues? Who but thou, O good Ieſus, haſt ſtollen the Eſſence of thy Father, the Innocencie of the Angels, Wiſdome from the holy Ghoſt, Chaſtitie from thy Mother, Fleſh from Men, Truth from Scripture, Holines from the Church, ſeeing there is nothing holy, but that which thou doeſt ſanctifie with thy hand? Art not thou a theefe, ſeeing thou didſt ſteale the Spirit from the Letter, the Truth from the Figure, Apoſtles from the Prophets, the Church from the Synagogue, and Paradiſe from thy Father? The Paradiſe whith thou didſt ſteale from thy father, vnto whom didſt thou firſt giue, but vnto the good theefe which ſuffered on the croſſe with thee. O glorious theefe! O happy robberies! ſeeing that all that, which thou didſt ſteale from Heauen, and take from the olde Teſtament, and all which thou hadſt by thy patrimonie, and all which thou didſt get with thy owne ſweat, all this I ſay, thou didſt diuide and impart with my ſoule, ſo that if thou haue the name of a Theefe, thou haſt the deeds of a Redeemer.

CHAP. XII.

Heere the ſame matter is proſecuted, and a propheſie of Eſay, *expounded in a high ſtile.*

Daboclauem Dauid ſuper humerum eius, aperiet, & non erit qui claudat, claudet & non erit qui aperiat, ſaide God by the Prophet *Eſay* in the 22. chapter, as if hee would ſay, The loue which I beare to my only begotten Sonne is ſo great, and I haue ſuch a confidence in my welbeloued Chriſt, that I doe not commit vnto any, but vnto him, great King *Dauids* key, the which he ſhall not beare in his hand, but vpon his ſhoulder: and it ſhall be giuen vpon this condition, that he ſhall ſo ſhut with it, that no man ſhall be able to open after him; and ſo open, that no man ſhall be able to ſhut. Becauſe theſe wordes of the Prophet are very deepe and full of myſteries, it is neceſſarie that we ſhape our pen very cunningly in opening of them, and that the reader heare vs with patience; becauſe that in Scripture nothing can auaile vs, if it bee not read with deuotion, and heard with attention.

The better to expound and declare who this key was, of whome the Prophet ſpeaketh of; and whoſe the ſhoulder on whome it was put; and who the wards, which this key doth open and ſhut; it is needfull for vs to recite the vexations and troubles which King *Dauid* paſſed through, and the great perils hee hath beene in, becauſe that how much the more he was in fauour with God, ſo much the more he was perſecuted of men. He was perſecuted by his owne brethren, in the armie of the Iſralites; by his owne Lord king *Saul*; by his owne wife *Michal*; by his familiar friend *Shemey*; by his mortall enemie *Golias* the Giant; by his tender ſonne faire *Abſalon*; by his naturall ſubiects of *Ceyla*; and of his olde neighbours of the Land of *Amon*; inſomuch that if at his death hee could as well haue made a will of his paines and vexations, as he did of his riches, hee might haue left vnto his ſonne,

ſonne, an inheritance and elderſhip of trauailes and griefes, as others doe of wealth and money.

It is alſo to be preſuppoſed, that King *Dauid* was not onely perſecuted and afflicted, but was alſo very poore and needy, which is eaſily perceiued, ſeeing that hee borrowed bread of *Abimelech* the Prieſt, and asked for milke and cheeſe of *Nabal Carmelus*, and ſtole a bottle of water from King *Saul*, and *Ionathan* his ſonne, for pure hunger did eate the hony of Waſpes, and tooke grapes and rayſens of *Abigail*, inſomuch, that if he was of all the afflicted, the moſt afflicted, he was alſo among the poore the pooreſt.

When *Gabriel* the Archangell ſaid vnto the virgin, *Dabit illi dominus ſedem Dauid patris eius*, The Lord will giue him the ſeate of his father *Dauid*. And when *Eſay* ſaide, *Dabo clauem Dauid ſuper humerum eius*, what did he meane by the key but his ſharpe croſſe? and what vnderſtood they by the ſeate or chaire, but his ſtraight pouertie? To ſay vnto Chriſt, that they will giue him *Dauids* key, is to tell him, that they will giue him *Dauids* troubles and griefes; and it is to tell him that they will giue him *Dauids* pouertie: in ſo much that *Dauid* had two famous heires, that is to weet, King *Salomon* who inherited his kingdomes, and the ſonne of God who inherited his trauailes and troubles.

Salomon and Chriſt are brothers in bloud, but not in the inheritance; for it fell to *Salomon* to bee rich, but to Chriſt not, but to bee poore; to *Salomon* happened peace, but to Chriſt not ſo, but warre; to *Salomon* it fell out to bee King, but vnto Chriſt not, but to be a ſeruant; to *Salomon* fell the throne of Power, but to Chriſt not, but the ſeate of miſerie: finally there came to *Salomon* all the treaſures with which hee might reioyce and be merry, but to Chriſt not, but onely the key of the Croſſe on which he ſhould die.

To what end, O good Ieſus, to what end, doeſt thou marrie with humaine nature, ſeeing they giue thee nothing in dowrie with her, but an olde key, and a broken ſeate? Doe they not giue thee a houſe to dwell in, and doe they promiſe thee a chaire to ſit in? doe they not giue thee a cheſt to poſſeſſe, and yet promiſe thee a key to open it? *Albertus* vpon *Miſſus eſt*, ſaith, Of

all that which King *David* had in his houſe, Chriſt inherited nothing of it, but one colde key of yron, and a chaire of wood; by the which is vnderſtood his moſt holy croſſe vpon which he died, as if hee were ſeated in a chaire, and with the which he did open (as it had beene with a key) his perfect glory. What is it for *Eſay* to ſay, That they would caſt the key vpon the ſhoulder of the Meſſias promiſed in the Law, but that the Sonne of God ſhould carry his Croſſe vpon his backe vnto the mount of Caluarie? It is to bee noted alſo, that they did not commaund him to beare the key of his croſſe, vpon both his ſhoulders, but vpon one ſhoulder onely, whereby wee are giuen to vnderſtand, that the Sonne of God did not loade the death which hee did ſuffer, vpon the right ſhoulder of his Godhead, but vpon the left ſhoulder of his manhood: ſo that he ſuffered like a man, and had compaſſion on vs like God. For the Prophet to ſay, That no man ſhould open that which hee ſhould ſhut, and that no man ſhould ſhut that which he would open; it is to let vs learne, that no man ſhould be able to like and approue that which hee ſhould condemne; and that no man ſhould bee ſo hardie to condemne that, that he ſhould approue, becauſe the whole matter of our ſaluation or perdition, conſiſteth in nothing elſe, but in falling into his liking and grace, or by liuing in his diſlike and diſgrace.

St. *Ierome* vpon *Eſay* ſaith, Wee haue neuer heard of any key, nor ſeene any, which hath been ſo heauie or loaden with yron, which a man might not haue carryed in his hand, except it were only the key which the ſonne of God carried vpon his ſhoulder to the mount of Caluarie, the which was ſo heauie with yron, I ſay the yron of our offences, and not of the minerals, that the only waight of that key was ſufficient to bereaue the ſonne of God of his life. O glorious key! O happie key! is there any thing in Heauen, or vpon earth, ſo happy as thou art, ſeeing that thou art the ſecretary of all holy myſteries? Thou O glorious key, and precious Croſſe diddeſt open Heauen and ſhut vp Hell; open vnto ſinners, and ſhut from the deuils; open to the Church, and ſhut from the Synagogue; open to the Sacraments, and ſhut to the Sacrifices; open to the ſence, and ſhut to the letter; and alſo open vnto grace, and ſhut from ſinne.

Saint

Saint *Auguſtine* vpon the Apoſtle ſaith, For *Eſay* to ſay, that that which *Dauids* key doth open, no man doth ſhut, and that which it doth ſhut, no man doth open, is to teach vs that the myſteries which Chriſt wrought vpon the croſſe, and ſhut vp vnder the key, are ſo high and incomprehenſible, that no man reacheth vnto, more than that which he doth reueale, nor any man knoweth more, than that which hee doth teach. With this key they did open vnto the Apoſtle, when he ſaw thoſe ſecrets which were not lawfull for man to ſpeake of; and with that key they did open to Saint *Stephen*, when hee ſaw the Heauens open, and with that key they opened vnto Saint *Peter*, when hee ſaid, Thou art Chriſt the Sonne of the liuing God, and with the ſame key they did open likewiſe vnto the Centurion, when he ſaide, Truely this was the Sonne of God.

O my ſoule, O my heart, if thou wilt, and if thou deſire to enter into bliſſe, and felicitie, why doeſt thou not ſerue, and goe after good Ieſus, who keepeth the key of it? Thou muſt now vnderſtand, that the key of vice, vicious men keepe; the key of the world, worldlings haue; and the key of hell, the Deuils poſſeſſe, but the key of Heauen, none hath but Chriſt. O good Ieſus, O the loue of my ſoule, ſeeing that thou art the gate which is to be opened, and art the houſe, which wee are to enter into, and art the glory, which we ſhould enioy: why doeſt thou not open vnto this my ſinfull ſoule, who is weary with calling of thee? and hoarſe with crying vnto thee? O redeemer of my ſoule, O ſweetneſſe of my life, ſeeing thou ſayeſt, That thou didſt not come into this world, but for to ſaue ſinners, and goeſt about for to ſeeke none but ſinners, and didſt not die but for ſinners, and doeſt not repleniſh Heauen but with ſinners, why doſt thou not open vnto me, who am the greateſt ſinner of all ſinners?

To come then to our purpoſe. As the Iewes had a wonderfull deſire to ſee Chriſt crucified, and that Chriſt was apparelled and cloathed to goe to die, and like vnto another *Iſaac*, ready to goe to the common place of buriall, to bee ſacrificed, they determined to kill him by force, and hee determined to die willingly: inſomuch, that wee were firſt redeemed with his loue, before we were ranſomed with his bloud. That ſorrowfull houre being then

come, they brought forth innocent Iesus, into *Pilats* Court, and two theeues which were to beare him company, and there they tooke order what crie they should make, and the hang-man came, which was to execute him, and they brought him the crosse, which he was to carry, and those which were to guide him, armed themselues with an infamous precession, being set in order, they open the gates of the Pallace, and they leade Christ through all the people to be crucified.

O high secret! O inspeakable spectacle! the like vnto which hath neuer beene seene from the beginning of the world: that is to weet, that Ambition should treade downe Humilitie; and impatient Anger, reuenge vpon Patience; and mad Wrath, iudge vpon Almes; and infamous Cruelty, reuenge vpon Charitie; and pernicious Lying, preuaile against sincere Truth. It is wont to happen sometimes, that one innocent man kill another, but what patience can indure, that a Theefe which deserueth the gallowes, should vpon a crosse take away the life of a iust man? Among all the torments which Christ did most feele, the greatest was, when they did lead him out of *Pilats* house the first time, and when they shewed him vnto the people with such notorious infamie: and that not so much for the hurt which they did him, as for the credit which his Doctrine lost; for to say the truth, they did rather pretend his discredit, than his death.

Saint *Barnard* vpon the Passion of our Lord saith, Because they did esteeme the Sonne of God for the greatest deceiuer of all men, and of all theeues the greatest, they loaded his shoulders with the greatest of all the crosses, for it was in proportion longer than the others, and in making worser wrought, and nothing at all drie, and to carrie the heauiest of them all: insomuch that if they would haue weighed the crosse, it would haue weighed more than he which carryed it.

The sonne of God being come into the publique streetes, immediatly as hee began to set forward, the cryer began to cry: but not his wonderfull myracles which hee had wrought, but the false witnesse which they had raised vpon him, seeing that imperiall Iustice had condemned him for a vagabond, and for a deceiuer of the people. When Christ came out of *Pilats* pallace,

and

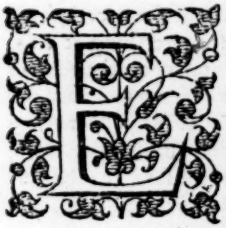
and passed through the streetes, the multitude of people was so great which came to beholde him, that with vexing of him and thrusting of him, he had bin stifled among them, if he had not already determined to dye on the Crosse crucified.

Now that the innocent Lambe went sweating through the streetes of *Hierusalem*, some put themselues into windowes, some came to the doores, some waite at the corners of the streets, some giue eare vnto the cryer, some aske what strange thing it was, considering that vpon such a solemne day, and vpon the euen of such a high Sabaoth, it was not a custome to execute malefactors, but to pardon them. Some said, let the cousener goe to die; some saide, let him alone, becausse they put him vniustly to death; some said, that he Preached very roughly; some said, that he was a Prophet of holy life; some said, that he was a Foole; some, that he was wise; so that euery man iudged of Christ according vnto the opinion that he had of him.

Doth it not suffice thee, that *Pilat* hath condemned thee to dye, but that thou wilt passe also through the pikes and tongues of the people? Wherefore, O good Iesus, art thou so cruell against thine owne Humanitie, and doest hide thy God-head? and wherefore, being vniuersall Iudge of all men, doest thou yeeld to the opinions and iudgement of all men? *Theophilous* saith, that Christ felt greater torment to see that so many naughtie men made themselues iudges of his honour, than to see *Pilat* iudge of his life, becausse his body felt the one, and the other went vnto his heart.

CHAP. XIII.

Heere are declared the myſteries of theſe wordes, Caluarie *and* Golgotha, *and why the Sonne of God would dye on a dunghill.*



Exiit in eum qui dicitur Caluariæ locum, Hebraicè autem Golgotha, ſaith St. *Iohn*, chap. 19. as if hee ſhould ſay, Now that the ſonne of God had lifted his croſſe vp vpon his ſhoulders, and gone out of the Citty of Ieruſalem with it, he tooke his way, and his keepers conducted him vnto a mountaine which was called Caluarie, and alſo by another name was called Golgotha, on which hee was to be crucified, and all the world redeemed.

Before all thinges, we muſt preſuppoſe, that oftentimes when the Catholike Church doth ſet foorth vnto vs any worde of holy Scripture, which is deepe to be vnderſtood, and full of myſterie to bee interpreted, the Church careth not for the tranſlating of it, but leaueth it in the ſame word as the holy Ghoſt did write it in.

This is eaſily ſeene by theſe wordes, *Amen*, *Apocalypſis*, *Racha*, *Halleluia*, *Bethſaida*, and ſo of diuers others, whereof none is properly Latine, but Hebrew, or Greeke, or Syriack, or Caldee, inſomuch that although he did command them to be written, yet the Church durſt not interpret them.

Why thinkeſt thou, my brother, that the Church dareth not interpret them, or turne them into another language, but onely becauſe the myſteries that they containe, are ſo high, that there are no wordes worthy to tranſlate them, nor no tongue of man able to declare them? Put the caſe that this worde *Amen*, is Truth, and that the Reuelation doth anſwer vnto *Apocalypſe*; and vnto this word, *Apoſtle*, doth anſwer, Sent; and vnto this word, *Chriſt*, Annointed; yet notwithſtanding they haue greater ſignification in the tongue which they are written in, than in that which they are interpreted in.

The Euangeliſt then, ſeeing the wonderfull myſteries which Chriſt

Christ wrought vpon the crosse, and the high Sacraments which hee celebrated in the mount of *Caluarie*, determined to call that mount *Golgotha*, which is an Hebrew worde, and also *Caluaria*, which is a Latine name, in which two wordes, he gaue vs to vnderstand, that hee had so much, and so high matter to speake, of this hill or mount, that the Latin and Hebrew tongue could scarce declare it. The holy Ghost will not haue vs binde our selues onely to this worde *Caluarie*, nor vnto the other *Golgotha*, but that we may thinke on the one, and muse on the other, to the end that by them both, we may drawe out, not onely that which the letter soundeth, but also that which the sence requireth.

Comming then vnto our purpose, wee must note, that *Caluaria*, and *Golgotha*, was all one thing, and was a place out of the Citty of *Hierusalem*, where they did hang Theeues, behead Traitours, shoote through Robbers and Pirats, and crucifie Blasphemers. In tract of time, the bodyes of them which were executed, fell from the gallowes and gibbets, and there lay in that place many bones of dead men, sowne as it were vpon the ground, and many heades and skulls: So that this worde *Golgotha* or *Caluarie*, doth signifie a place, or dunghill, where they did doe Iustice on the wicked, and where there were fallen downe many quarters of malefactors. O high mysterie! O neuer before heard of in the world! For that place, being as it was dangerous for those which passed by, fearefull vnto those which did behold it, infamous, by reason of such as there dyed, and stinking, by reason of such as there were cast abroad, yet the redeemer of the world, did chuse to die in that place, and there fight a combate with his enemie.

We read in holy Scripture, that *Arphaxad* King of the Medes, and *Nebuchadnezzar* King of the Assyrians, did fight in the field of *Ragan*, and *Iosias* King of Iuda, and *Nichanor* King of Ægypt did fight a battaile in *Megiddo*, and *Iudas Machabaus*, and the Captaine *Alchimon* fought in the fielde of *Thamos*: Insomuch that Princes which in olde time were wont to challenge one another, did alwayes make choise of spacious places, where they might be receaued, and faire fieldes, where they might encounter the one the other. It is not read of any Prince vntill this

this day, which hath chalenged and defied an other, or ſommoned his enemie to the combat, who hath done it in a rotten ſtincking place, vnleſſe it be Chriſt and the Deuill; the which two moſt valiant Princes, challenged one the other to the Mount of Caluary, and to the dunghill of Golgotha, and alſo there ſlewe each the other? Where but in the mixen of Caluary, did Chriſt and the Deuill fight and kill one another, ſeeing the one loſt there his life, and the other his power? *Anſelmus* vpon the Paſſion ſaith; It is ſo great and ſo incomprehenſible a myſterie, to ſee the Sonne of God die, that it is not enough to ſay that he died, but to thinke alſo on the cauſe why he died, which was another mans offence; and to thinke with whome he died, which was with two theeues; and to thinke of the death which he died, which was infamous; and to thinke when he died, which was in the beſt time of his life; and what day he died, which was the great feaſt *Æſter*; and where he died, which was in the dunghill of Golgotha; ſo that if his enemies ſhould not haue killed him, yet the ſtinke of the dead bodies would haue done it. Tell me O good Ieſus, tell me; that ſeeing thou doſt die, why doſt thou die in the dunghill of Caluary? ſeeing that there was a faire ſpacious place at the gate, called the ſalt gate, why wouldeſt not thou there end thy life? Thou ſaiſt that thou muſt die for the ſheep of Iſrael, and yet doſt thou goe to die among pilled skulles? *Rabanus* to this purpoſe ſaith, The Sonne of God would not yeeld vp his ghoſt, end his life, ſtriue with the Deuill, tryumph ouer death, leaue his bodie in truſt, redeeme the world within the holy Citie; but vpon the ſtincking dunghill of Golgotha, becauſe that the ſinnes which were committed within Hieruſalem, were farre more ſtincking & noiſome, than the dead bodies which were in Caluary.

Proſper in his ſentences ſaith, That bleſſed Ieſus would not die within the Citie but without, to giue vs to vnderſtand, that none elſe did take away his life and honour from him, but ſuch as are out of the walles and faith of the Church; inſomuch that we kill him ſo oft as we doe not beliene in him. Saint *Barnard* vpon the Canticles ſaith; For the Sonne of God to ſuffer himſelfe to be crucified in the foule dunghill of Golgotha, and not die in the faire market-places of Hieruſalem, is to aduiſe vs, and giue vs warning,

warning, that our good Lord doth not liue but in those soules which are pure and cleane by grace, and doth not die but in those hearts which are stinking and foule with sinne. *Testa enim sauiem radebat in sterquilinio*, saith the holy Scripture speaking of *Iob* in the second chapter, as if he would say; Sathan was not contented to take away from the man of God, all his wealth, destroying all his flockes of cattell, remouing him from his friends, and killing his Children, but the more to hurt and greeue him, and vtterly to spoile him, hee carryed him to a publike stinking dunghill, where with a peece of a broken slate hee scraped off his skabbes.

Glorious St. *Gregorie* vpon this place saith, When I settle my selfe to muse and thinke vpon the malice of Sathan, and the patience of *Iob*, and Gods sufferance, I doe not know on which to maruell most; that is, of that which the deuill doth, or of that which God suffereth, or of that which *Iob* endureth, seeing that his patience is incomparable with other mens, and his miserie intollerable.

Origen vpon *Iob* saith, What remained there for Fortune to take from the holy man *Iob*, after that hee had depriued him of the conuersation of his friends, and cast him vpon stinking dunghils? If holy Iob had had more, more Sathan would haue taken from him; but in the end, for all that he tooke from him, he could neuer take away the innocencie which he was borne in, the patience which he liued in, the constancie which he defended himselfe with, nor the grace which hee obtained of God.

We should not say amisse, in saying; That Iob his patience was a figure of Christ his patience, and as Iob his persecution ended not vntill hee was cast into the dunghill, so the passion of Christ ended not vntill he was crucified: and that which cannot be spoken without teares is, that the wormes did gnaw the flesh of the holy man in the dunghill of *Caldea*, and the Iewes did rent and teare a sunder Christes flesh in the dunghill of Golgotha. Holy Iob was more mildely handled of the wormes, than the Sonne of God was of the Iewes, for the wormes which Iob had, did gnaw but his putrified flesh; but the enemies which Christ had, did gnaw the quickest flesh which hee had, yea also his most glorious bowels. So many times they did gnaw his glorious bowels, as they

they did blaſpheme his Godhead. How poore ſo euer *Iob* was, yet he had left him a piece of a tile-ſtone to ſtrike off his wormes; but bleſſed Ieſus had not ſo much left him, as one threed of a coate, to couer the parts of his holy body withall. How ſcabbie and ſore ſo euer *Iob* was in the dunghill, yet he had an arme at liberty, to ſcratch off a boile, and wipe off the wormes with a bone; but Ieſus crucified in the dunghill of Golgotha had not a foote which was not nailed, nor arme which was not crucified, nor any member which was not pulled one from another.

Origen vpon *Iob* ſaith, If holy *Iob* lay on the dunghill, ſore and full of boiles, ſo Chriſt was full of leproſie in Golgotha; and to tell thee the trueth, his leproſie was no other thing but our moſt greeuous ſinne; and his leproſie was not of his owne getting, but came vnto him like a catching and a cleauing diſeaſe, which hee was content ſhould cleaue vnto himſelfe, becauſe it ſhould vnlooſe it ſelfe from vs. O great goodneſſe of infinite charity of the Sonne of God! conſidering that as holy *Iob* in the dunghill did wipe off the ſcabs, with a piece of a tile-ſtone; Euen ſo crucified Ieſus did wipe away our ſinne with his owne death: inſomuch that at the very inſtant when he yeelded vp his ghoſt, all our ſore made an end of being wiped. O good Ieſus, O the loue of my ſoule, who is the Leaper but I? who is ſcabby but I? and who filleth thee with leproſie but I? and who ſticketh the botch on thee but I? It is I and none other, who loadeth thee with my fault; It is I, and none other, who doth caſt vpon thee all my puniſhment; and thou art he and no other, who was able with the bone of thy bleſſed death to wipe away all my ſinne; which bleſſed wiping was the coſting of thy life. Was not the blotting out of my ſinne, happily the coſting of thy life, ſeeing that thou didſt more reioyce to ſee me healed, then to ſee thy ſelfe aliue? As it was a torment vnto the Sonne of God to die vpon a dunghill, ſo it was a myſterie vnto vs, becauſe that of all his fiue ſenſes, his ſight had already ſuffered, in being couered; his eares alſo in hearing of blaſphemy; his feeling, in whipping him, his taſt, in taſting of vineger and gall; ſo that hauing no other ſenſe left to torment, but this of ſmelling, he would alſo loathe and perfume that ſenſe with thoſe ſtinking ſauours.

Hilarius

Hilarius ſaith, Becauſe the determinate end of the Sonne of God was to die, to take away and wipe out of all men all ſinne; hee would ſuffer with all his fiue ſenſes, and if hee had had more, with more hee would haue died. S. *Auguſtine* vpon thoſe words of the Prophet *Ieremie*, *Peccatum peccauit Hieruſalem* ſaith thus, Our firſt Fathers did ſinne in hearing, when they gaue eare vnto the ſerpent, they did ſinne in ſeeing, when they did behold the tree; they did ſin in touching, when they did cut the fruit; they did ſin in taſting, after they tooke it from the tree; they did ſin in ſmelling, when they did ſmel of the fruit, and they would haue exceeded farther, if they had had more ſenſes to haue done it with. In recompence of theſe exceſſes and hurts, the Son of God would go to the dunghill of Golgotha to ſuffer death, to the end that in one day, and one houre his ſenſes, and our ſinnes ſhould end together.

Anſelmus vpon the paſſion of our Lord ſaith, As the ſonne of God did ſuffer for vs, and alſo ſatisfie his father for vs, ſeeing that we had offended his Maieſtie with all our members, he would alſo ſuffer with all his fiue ſenſes; whereof it followeth, that as there was no part of him, nor ſenſe with which he did not ſuffer; ſo there was no ſinne in the world, nor ſinner for whom hee did not die. S. *Baſill* vpon thoſe words *de ſtercore erigens pauperem* ſaith; Of all the things which we ſee, there is nothing more vile and baſe then the dunghils which are in the Common-wealth; and yet notwithſtanding our Lord did his greateſt fauours vnto holy *Iob* vpon a dunghill in Caldea; and Chriſt likewiſe did his greateſt miracles in the dunghill of Golgotha.

Wee may inferre of that which is ſpoken, that it is conuenient for ſuch as would be familiar with God, and receiue any fauours at his hands, to goe to liue in dunghils, ſeeing it falleth out oftentimes that ſuch as liue moſt obſcurely, and are forgotten of all men, are thoſe vnto whom our Lord doth moſt of all communicate, and giue his holy comfort. O glorious mixen of Golgotha, when, but in thee, did we ſee the giuer of life, end his life; where but in thee, did wee ſee death die with death? What meaneth this, O good Ieſus, what meaneth this? art thou ſo enamoured of malefactors and ſinners, that at thy feete thou haſt ſculs and bare bones of robbers and Pirats, and at thy ſides liue bodies of theeues?

theeues? Good Chriſtians are wont at the houre of their deaths to haue deuout and religious perſons at their feete and bolſter, and haſt thou thoſe which they haue hanged for theeues, and crucified for blaſphemers? What ſhould we doe liuing if thou didſt not that, dying? As men are wont to caſt things which are not ſeruiceable nor profitable vnto dunghils, and other ſtinking places, ſo we were caſt out of the houſe of the Lord, vnto the dunghils of the world, as a ſtinking thing which he could not endure, and whereof he would haue no more ſeruice. The Sonne of God then goeth to ſeeke vs out, in the Mount of Caluarie, and finding vs hanged in the dunghill of Golgotha, and rotten, and without haire naked and pilled, he gaue vs his bloud to reuiue vs with, hee gaue vs his fleſh to cloath vs with, he gaue vs his breath to breath with, he gaue vs his life to liue with, and gaue vs his heart with the which we ſhould loue him with. Who will not ſay, but this is *mutatio dextræ excelſi*, ſeeing that Ieſus crucified of ſtinking dunghils, hath made heauenly Palaces? Who will denie, but of a putrified dunghill, he did make a heauenly Palace, when hee ſaid vnto the thiefe, this day thou ſhalt be with me in Paradiſe. *Bernard* in a Sermon ſaith, I will not ſeeke thee, O good Ieſus, I will not ſeeke thee in the mountaine, where thou art a praying, nor in the Parlor where thou art a preaching, nor in the Garden, where thou art a ſweating, nor neere vnto Sicar, where thou didſt reſt thy ſelfe; but in the dunghill of Golgotha, where thou art a dying, becauſe thou didſt neuer open thy armes to embrace any, but in Caluarie where thou wenteſt to die. What wilt thou then, O my ſoule, haue more then an Oare to ſaue thy ſelfe with, or a corner to hide thy ſelfe in, ſeeing thou ſeeſt that crucified Ieſus doth embrace the dry bones of Golgotha, and doth whip thoſe which buy and ſell in the porches of the temple? If thou wilt (my brother) that Chriſt ſhould whip thee, returne into the world, and if thou wilt haue him embrace thee, liue quietly in a corner, becauſe our Lord doth neuer impart his holy grace, but vnto that ſoule which maketh reckoning of him and none other. If we will haue our Lord come to the dunghill of our hearts, it is neceſſary that hee finde them made dry naked bones; that is, without the fleſh of letcherie, without the bloud of vaine-glorie, without the haire of ſloath,

and

and without the sinewes of obstinacie. O my heart if thou wilt that the Sonne of God visite thee, and water the dunghill of thy sinnes, it is necessary that thou become a hard bone in constancie, a white bone in cleerenesse, a dry bone in pouerty, and also stinking in the reputation of thy person, because that so much the better thou doest smell vnto God, by how much the noysomer thou doest stinke vnto the world. What heart is able to cocker himselfe in the world, seeing his God crucified in a dunghill? seeing that the Prophet doth say, That one depth doth call on another, and that one beast doth seeke out another: it is great reason that I, a stinking dunghill and sinner, seeke out the dunghill of my redeemer, seeing that poore *Lazarus* went from the dunghill into heauen, and the rich couetous man from a Palace into hell.

CHAP. XIIII.

Wherein he followeth the same manner, that is, why Christ would die on the dunghill of Golgotha: and there are two figures expounded to the same purpose.

Proiecerunt cadauer in sepulchro Helisæi, & reuixit homo ille, saith the holy Scripture in the 4. booke of the Kings 13. chap. As if he would say, certaine men carrying the corpes of a dead man to bury, it fell out as they did cast it into the graue where *Heliseus* lay buried, in touching the bones of the holy man; presently he whom they carried thither dead, rose vp aliue. The mysteries of this figure, are to be marked with great heede, and the secrets of it deepely to be weighed; For, for one who is aliue to raise another who is dead, doth sometimes happen; but for one dead man to raise another dead man, is neuer read but of *Heliseus* in this miracle. Without all doubt *Heliseus* whom the Synagogue had, was a good man, but the *Heliseus* which our holy mother the Church now hath, is much better; for if the spirit of prophecie

was

was doubled in him, there was in the Sonne of God, and in no other, both manhood and Godhead.

In the time of the first *Helisæus*, no man durst call the Creator any thing but God onely, nor the creature more then a pure man; but we will not call our great *Helisæus*, pure God, nor pure man; but true God and true man. S. *Augustine* saith, that as the Prophet *Helisæus* did raise vp one dead man to life, after that himselfe was dead; so the Sonne of God because hee would die, was the cause of our liuing; and ouer and besides this, *Helisæus* was able to raise but one onely: but our good Iesus is able to raise all the world. *Rabanus* in his glosse saith, It is no small difference, that is betwixt the raising of him which *Helisæus* restored to life, and that which Christ did afterwards; for *Helisæus* which died first, did raise him who died after him; but the Sonne of God died after him whom he raised, and restored to life all mankinde which was dead before him. *Ambrose* in his *Hexameron* saith; Christ did much more gloriously raise his dead body, than *Helisæus* his: For *Helisæus*, if he did raise any being dead himselfe, did continue dead in his graue: but blessed Iesus did at the same time rise himselfe, and raise me; and he became aliue againe, and I did not remaine dead. *Rupertus* the Abbot saith, The manner of raising the dead began in *Helisæus* time; but the perfection of the resurrection did end in Christes time; because *Helisæus* did raise another from death to life, and remained dead himselfe; but the Sonne of God in one day, and one houre did raise the true body of his owne person, and the mysticall body of his Church. To come then to our purpose, not without a high mysterie, and a deepe secret, the crucified Iesus would goe to die at the dunghill of Golgotha, and suffer among those pilled bones, because that like vnto a true and a better *Helisæus*, he might restore them all to life, and giue them his owne flesh and bones: all which our great redeemer did, when he did vndoe himselfe, and when he suffered on the Crosse. O good Iesus, O the loue of my soule, is it not true, that thou didst vndoe thee to make me, when on the Altar of the Crosse, thou didst vnweaue the web of thy humanity, to make and weaue againe the web of my life? O who could bee with thee in the dunghill of Golgotha dead and buried, to be raised by thy hand;

behold,

behold, O good Iesus, behold, if I be not dead in my graue, yet I am obstinate in sinne, and in such a case thou shalt doe a matter of greater cunning to pardon mee, then to raise thy selfe from death to life.

S. *Augustine* saith; that it is a farre greater matter to iustifie a naughty man then to create a new world; because the one proceedeth of power, and the other of mercy. *Portem sterquilinij ædificauit Melchias qui erat princeps Richara*, saith the holy Scripture in the second booke of the Kings. As if he would say, When the great Citie of Hierusalem was in building againe, after that the Iewes returned out of Babilon, the high Priest *Esdras* had for the Maister of the workes, one called *Melchias*, who was a skilfull man in that which he tooke in hand, and trustie in that wherein he was credited. This famous worke-maister *Melchias* caused seuen gates to bee made in Hierusalem, through the which all the victuals should enter into the Towne, and all goe out to their businesse and farmes. The names of these seuen gates were, the gate of the Heard or flockes, the fish gate, the gate of captiues, the water-gate, the dunghill-gate, the Iudges gate, and the horse-gate. Through the Heard-gate, all the flesh which was eaten in Hierusalem entered in, and through the same gate went out all the flockes which were fed about the Towne; and the reason was, because their pastures were but few, and the flocke was counted and reckoned. At the fish gate entered in all fresh and salt fish, which was eaten in the Citie; and the reason was, because it might the better be distributed among all men, and nothing stoln out of the Kings tribute. Through the gate of captiues entered in all the slaues and captiues, which dwelled within the Citie, and there-about; and the reason was, because no slaue should be lost, nor strangers come into the Citie. Through the water-gate, all the water-men came in and out; and the reason was, because the Citie had certaine Cesternes to keepe water for the Sommer, and when the enemie should besiege the Citie; and therefore because the Cesternes were neere vnto that gate, it was called the water-gate. Through the mixen gate went out all the dust, rubbish and filth of the Citie; and because that hard by that gate the gardeners did heape vp and rot their dung, that gate was called the mixen

or dunghill gate. Through the Iudges gate, came in and out all ſuch which came for matters of law to the Citie, and as now a dayes Iudges giue ſentence in the ſtreete or market place, or other iudiciall place; ſo then they ſate in iudgement in one of the gates. Through the horſe gate went in and out, thoſe which led their horſes to water, or went to recreate themſelues on horſebacke.

To come then vnto our purpoſe, and gather the ſenſe of the letter, and ſpeaking of one gate onely. When did the ſonne of God make the dunghill gate in the Church, but when on the dunghill of Golgotha hee did looſe his life? *Cyrillus* vpon the paſſion, ſaith; The great redeemer of the world, would die where ſinners died, and be iudged where malefactors were iudged, becauſe from that time forward, death ſhould in that place remaine hanged; where before they were wont to take away mens liues. S. *Ierome* vpon S. *Matthew* ſaith, The ſonne of God was not content onely to chuſe a terrible death, which was the Croſſe, but made choiſe alſo of a terrible place where hee would die, which was the dunghill of Caluarie; all which our holy Lord did, becauſe that as in the ſame place there ſtoode the gallowes and gibbets of offenders; ſo there ſhould in the ſame place be now ſet vp the flagge and enſigne of martyrs. Who will not ſet more by the dunghill of Golgotha, than by the pillars and large Coloſſus of Rome, ſeeing that in this is fixed the ſtreamer of Chriſt crucified; vnder which all iuſt men doe fight, and by which all ſinners are ſaued. Goe then O my ſoule, goe and walke by the dunghill of Golgotha; for now it ſtinketh not, but ſmelleth ſweetly; now it killeth not, but raiſeth from death; now it hath no malefactors, but martyrs; now there is no gallowes in it, but a banner; not bones of malefactors, but ſinners iuſtified.

CHAP. XV.

CHAP. XV.

Wherein is expounded a figure of Leuiticus, concerning Christ his dying in the Mount of Caluarie.

Offerat pro peccato vitulum immaculatum: pellem & carnem, cum capite & intestinis & fimo efferat extra castra, said God vnto *Moses*, *Leuit.* 4. As if he should haue said: When the Priest shall haue committed any sinne, he shall offer a Calfe without spot, and hee shall take out of the campe his skinne, his flesh, his head, his entrailes, and his dung: and there hee shall burne it vntill it be turned into ashes. Before all things wee must note in this place, that man hauing sinned against God in the temple, hee commanded a bruit beast to be slaine, which knew not what sinne was; so that he who committed the offence was one, and he another vpon whom the punishment was laid.

How can the Scripture set forth more plainely, that which happened to Christ with *Adam*, and to *Adam* with Christ, seeing the one committed the theft, and another hanged for it? As the Priest was not absolued from his sinne, vntill the innocent Calfe was slaine & sacrificed; so the Father would not that the world should be pardoned vntill the holy one his sonne should be put to death and crucified, so that our fault could not be ransomed but with the price of his innocencie. *Eficius* vpon *Leuit.* saith, It is expedient that we note with great attention, that the Law-maker was not content that they should offer vnto him euery kinde of Calfe for sin, but such a one, as was of one colour onely, and without spot: the which he did literally forbid, because it was a custome of the Ægyptians, not to offer vnto their Gods any but spotted Calfes.

This figure and mysterie was fulfilled in none but in Christ; seeing that he, and no other was exempted and free from the spots of sin, because that all other men (himselfe onely excepted) haue so many spots as they haue sinnes. Before that the sonne of God

did take mans flesh vpon him, what was the reason thinkest thou that the world was not redeemed? but because there was no man found in the world which was not spotted with sinnes. *Adam* was spotted with disobedience, *Ene* his wife with gluttony, *Cain* with murder; the eleuen Patriarches with killing their brother; King *David* with adulterie; *Salomon* with Idolatrie; all the Synagogue with couetousnesse: insomuch that because there was not found any vnspotted Calfe to be offered vp vntill Christ his comming into the world, all were vnredeemed. O cleare and holy Calfe, why wast thou and no other offered vp on the Altar of the Crosse for the world, but because thou and no other was found without spot of sinne? Christ was not blinde of his eyes, seeing he did behold all men with mercie; hee was not deafe in hearing, seeing hee gaue eare vnto the penitent; hee was not lame of his hands, seeing hee cured the diseased; hee halted not in his feete, seeing he visited the Hospitals; he was not dumme in his speech, considering that hee preached to all Nations. What is there in vs which deserueth not to be reprehended, and what is there in Christ that deserueth not to be commended? All the old Fathers which went before Christ, were either white for their innocencie, or browne for their ignorance, or blacke for their sinnes, or of scarlet colour for their Idolatrie, or of purple colour, for their impatiencie: insomuch that none of them could be the vniuersall redeemer, because they were not as Christ was, of one colour. The heire of eternity had but one onely colour, because there was but one heauenly loue in him, and that was to redeeme our sinne, and pay his father the punishment due for it: which is not so in vs miserable men, seeing that we haue so many colours and spots in vs, as the loues and affections are, which we keepe in our hearts. The whole end and intention which this blessed Calfe had, was to mittigate the iniurie done to the Father, restore the seates of the Angels, open the gates of heauen, take away the forces from the diuels, fulfill the Scriptures which had spoken of him, and redeeme man which was alreadie condemned; And because the sonne of God did all these good deedes vnder one loue, therefore we say that hee had but one colour. S. *Barnard* vpon the Canticles saith, In the bridegroome which the Church hath, there is

but

but one colour, nor but one loue, with the which holy loue he loueth himselfe, and also loueth vs; insomuch that if with a better loue he could haue loued himselfe, with the selfe same hee would also haue loued vs.

It is also to be noted in the figure which wee handle, that the Scripture doth not say, Let him offer a Calfe for sinnes, but for the sinne, *Pro peccato*. By which word we are giuen to vnderstand, that of his owne nature sinne is so enormious a thing, and so vnpleasant vnto God, that if there were in all the world but one sin, and one sinner; yet for that alone Christ would suffer himselfe to be crucified. If the redemption of one onely sinner and sinne did consist in the onely bloud of Christ, what should so many thousand of sinners which were in the world haue done without it? when the Scripture doth say. Let him offer a Calfe for the sinne, it was to say that there was but one sinne committed in the beginning, which was of disobedience; and one against whom, it was committed, which was God; and one who did commit it, which was *Adam*; and one which did redeeme him, which was Christ: for the law to command them to offer a Calfe for one onely sinne; the reason was, that because he who was offended was very mightie, and hee who offended very noble, and the offence which he had committed very grieuous, and the hurt which it did, farre spread abroad and divulgated; and the remedie for it, not found in all the world: therefore to set out the naughtinesse of the first sinne, the Scripture saith, Christ principally died. And the Scripture endeth not in saying, Let him offer for sinne, but addeth, his; that is, that if the Priest should offer any Calfe, he should offer it for his owne sinne: not making mention at all of another mans sinne. In this saying *offerat pro peccato suo*, Let him offer for his owne sinne: we are taught the infinite loue with the which Christ tooke flesh, and vnspeakeable charity with which hee died: for being the fault ours, he tooke the punishment for his owne; and we hauing committed the theft, he yeelded himselfe to be hanged: so farre forth, that he saith that he dieth for his sinne, because hee doth as willingly die for another mans offence, as if it should haue beene necessary for him to die for his owne.

Damascen saith, What will not the sonne of God doe, or what

did he omit to doe, conſidering that not committing the fault, yet gaue himſelfe for faulty; and not doing any ſinne, yet calleth himſelfe a ſinner; and not being guilty of any crime, yet caſteth the paine vpon himſelfe; and not hauing done the theft, bindeth himſelfe to pay the dammage. *Barnard* vpon *miſſus eſt* ſaith, When I ſettle my ſelfe to thinke, O good Ieſus, of the ſmall number of yeares which thou didſt liue in the world, and the great wonders which thou didſt for me, and that if thou hadſt liued longer, more thou wouldeſt haue done: I giue thee greater thanks for the loue with which thou didſt redeeme me, then for the torments which thou didſt ſuffer mee. Chriſt, in calling of himſelfe God, doth ſhew his excellencie; in calling himſelfe Lord, doth ſhew his power; in calling himſelfe Creator, ſheweth his wiſedome; in calling himſelfe Redeemer, ſheweth his mercy; but in calling himſelfe ſinner, hee ſheweth his infinite charity. Is not (thinke you) his humility exceeding great, and his charity infinite, ſeeing that of charity onely, and for to be praiſed of humility, he did conſent that they ſhould depriue him of his life, and alſo of his honour and reputation? What greater infamie could there be vnto him, who was of good credit, than to couple and ioyne the name of a ſinner with the name of a redeemer? This name of redeemer is a famous and an honourable name, but the name of a ſinner, is an infamous name, and a ſcandalous; and thereupon it is, according vnto *Chryſoſtome*; That if we be greatly enclined vnto Chriſt, becauſe he did redeeme vs, we are alſo highly bound vnto him for ſuffering himſelfe to be diſcredited for vs. One friend will eaſily venter his life for another, ſpend his ſubſtance, yea alſo damne his ſoule; but if they tell him that he muſt venture his credit, hee ſaith preſently ſpeake not one word to me touching my honour; ſwearing and forſwearing, that hee will rather looſe a thouſand times his life, then that they ſhould touch him in one haire of his fame and credit.

There hath not been ſince the beginning of the world, nor euer will be ſuch another friend as Chriſt was, conſidering that for the loue of vs, he loſt his life, and ſuffered men to put his body in the Sepulchre, ſhed his bloud vpon the earth, and ſuffered himſelfe to be defamed throughout all the world. *Anſelmus* in his meditati-

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ons saith; O how much I doe owe vnto thee my good Iesus! seeing thou takest my fault to giue me thine innocencie; loosest thy fame, to make me famous; callest thy selfe a sinner, to call me iust; makest my fault thine, to make thy goodnesse mine; yea and didst sacrifice thy selfe to redeeme me: so that in this high exchange thou art the looser, and I am the gainer.

We haue spoken all this to extoll that saying, Let him offer a calfe for his owne sin; and the praise of it is, that as among friends, no man taketh another mans faults, yet taketh his iewels: the sonne of God cleane contrary, would not take of vs any iewels, but tooke all our faults, not to punish them, but to pardon them. Following our figure, it is to be weighed, that when God commandeth in the law, that they should offer vnto him the head and the feet of the calfe, the flesh and the entrails, and the skin & guts; it was to let vs vnderstand, that the sonne of God did offer for vs all that euer he had, without hiding any thing at all for himselfe. All this did proceed of that, that our good Lord and great redeemer made no reckoning of that which he did suffer, but of the fruit which was gathered of his passion. Did he not make greater reckoning of me, than of himselfe, who hauing no sinnes of his owne, tooke those for his owne which were other mens? If Christ had had made account of that which he did suffer, and of the smalnesse of the fault which himselfe was in, it had bin enough to haue let himselfe bled a little, or at the most to haue suffered himselfe to haue bin whipped: yet notwithstanding feeling in himselfe, that the sorrowes which he suffered were more in number, than the members of his body, it could proceede of nothing else, but of the excesse of loue which made him forget some part of his griefe. For Christ to command in the law that they should burne the head and feete, and the flesh & skin of the calfe; what else did it signifie, but that it was in those members particularly, in which Christ suffered his greatest torments. This appeareth manifestly to be true, seeing they pierced his head with thornes, broke his flesh with the speare, opened his skin with stripes of the whip, bound his hands with cords, & fastened his feet with nailes. Speaking then christian like, he doth offer vnto God the head of the calfe, who in all the works which he taketh in hand, putteth God for his foundation:

or otherwise, all that which is not grounded vpon our Lord, not being touched of any, will fall downe of it selfe. He offereth vnto God the feete of the Calfe, who continueth in good works vntill the end, and is not weary of well doing vntill death; because the father did not exalt and lift vp his sonne, onely because hee was obedient, but because he was obedient vntill death. He doth offer vnto God his owne flesh, who doth chastise it with fastings and discipline, because this our humanity is so hardly pleased, that the more wee couet to content it, the more importunate it is with vs. He doth offer his entrails vnto our Lord, who neuer thinketh on any thing, but how to serue him, because our Lord is so easily pleased, that sometimes the desires of the weake, are as acceptable vnto him, as the good works of the rich. He doth offer vnto God his owne hands, who doth not employ them in any thing but in pitifull and charitable works; because there is nothing vnder heauen, wherewith the miseries which our humane frailty doth fall into, is better remedied and helped then with the works of charity. He offereth vnto God the skinne of his body, who carrieth an eie ouer his affections and appetite. For as no liuing beast can be eaten vntill his skinne be taken of him, so God doth not accept of our hearts vntill they be slaine from their appetites.

All this which we haue spoken, is out of *Cyril*, and *Oficius*, because there is no superfluous word in holy Scripture, nor which is not full of mysterie. It is to be noted in this place, that the poore Calfe which they did offer in sacrifice, the Law-maker did not only command that he should be killed, but did command also that he should be burned out of the campe, and that in the dunghill of ashes which were made of the sacrifices. This needeth not to be expounded in this figure, seeing that all this was fulfilled in the sonne of God literally, and when was it literally fulfilled, but when he lost his life in the dunghill of Golgotha? for the sinne of the Priest, they did offer a Calfe, and for the sinne of the world, they did offer Christ; they sacrificed the Calfe slaine, and they sacrificed Christ dismembred; they drew the Calfe out of the campe, and they did leade Christ out of Hierusalem; they did burne the Calfe in the mixen of the sacrifices, and they did crucifie Christ in the dunghill of those which were hanged. S. *August. 3. de trinitat.* saith;

If

if we will compare the ſhadow with the truth, the figure with the thing figured, the letter with the ſpirit, and Chriſt with that which is written of him, wee ſhall finde for a certainty, that his workes doe exceed all that which the Prophecies ſpeake of him.

CHAP. XVI.

How Chriſt goeth to the mount of Caluarie, and of the great myſteries which happened vnto him on the way.

Ngariauerunt quempiam pratereuntem Simonem Cyreneum, venientem, &c. ſaith St. *Marke*, chap. 15. As if hee would ſay, the redeemer of the world going on his way, as the Iewes perceiued hee was ready to fall vnder his Croſſe, they hyred *Symon Cyrenaus*, whom they did meete on the way, and made him to carry the croſſe vnto Caluary, partly for money which they gaue him, and partly through threatning which they vſed towards him. There are repreſented vnto vs high myſteries to entreat of in this iourney, which Chriſt goeth towards Caluarie, worthy to be noted, and meritorious to meditate on: for by how much the more Chriſt his life waxeth ſhorter, by ſo much the more the myſteries of his paſſion doe growe greater. Good Ieſus being gone out into the field, two thinges did much trouble his heart; that is to ſay, to ſee vpon the ſodaine the place where he ſhould be put to death, and to remember what eſtate that curſed people continued in, and of theſe two thinges, it gaue him farre greater griefe that that holy Citty continued excommunicate, than to ſee the gallowes where they would take his life from him.

Now the ſonne of God beginneth to goe on his iourney, now he beginneth to be weary, although not loath to beſtow fauours and benefits; for, for Chriſt to commit this bloudy croſſe to *Symon Cyrenaus*, was to doe him the greateſt pleaſure that euer was done

done in the world. *Chryſoſtome* vpon this place ſaith, The wealth which Chriſt had, was no more but that which he carryed on his backe to Caluarie, that is to ſay, two coates which he ware, a crowne of thornes on his head, a halter at his throat, and a craggy croſſe on his ſhoulders; the which becauſe it was the thing which he moſt eſteemed, and the badge wherof he moſt of all vanted, it is to be thought, that in departing from his own croſſe, he diſpoſſeſſed himſelfe of the richeſt iewell which he had. Who will not ſay but that Chriſt loued the croſſe, as hee did his owne life, ſeeing that embracing it hee ended his life? and vnto whom are the laſt embracements giuen in death, but vnto thoſe which we loue beſt in our life? what loue can bee compared vnto the loue of the croſſe, and the crucified; ſaying, They loued ſo exceedingly, that they died both of them embracing the one the other? Seeing that the croſſe which Chriſt at that time did beare on his ſhoulders, was the guide which the world was to goe after; and the key with which Heauen was to be opened, and the ſword with the which the deuill ſhould be vanquiſhed, and was the flag with the which Chriſt would be honoured; it is manifeſt, that in giuing *Symon Cyrenæus* his owne precious croſſe, hee gaue him all the goods and honour which he poſſeſſed in this world.

Exite de medio Babilonis, ne participes ſitis delictorum eius, ſaide an Angell to S. *Iohn*, talking with him of the euill which was done in *Babylon*: And it is as if hee ſhould ſay I haue laboured to cure *Babylon*, and ſhee did not yeeld that I ſhould cure her, but ſhe hath turned againe to be a houſe of Deuils, and a den of theeues. It is neceſſarie for my ſeruice, that you goe out of ſuch an excommunicated people, becauſe that otherwiſe you ſhall bee partakers in their offences, and companions in their puniſhments.

Who is the wicked and excommunicate *Babylon*, but the Citty of *Hieruſalem* the head of *Iurie*? Woe be vnto thee *Babylon* of *Iurie*, the which in times paſt was woont to bee a princely tower, which the Angels of Heauen did watch, and now art made an infernall den, which the deuils of hell doe guard. God goeth from *Babylon*, becauſe ſhe will not conſent to be healed, and to day Chriſt goeth out of *Hieruſalem*, becauſe ſhe doth not ſuffer her ſelfe to be taught, he willing to inſtruct her. And hereupon it is,

that

that oftentimes we sinne more by resisting God, than in neglecting to seeke him out.

O vnfortunate Hierusalem that thou art! O sorrowful Babylon! because ỹ to day there goeth out of thee the holy Prophet, which did heale thy children, he which did cure the diseased, he who did raise the dead, and hee who preached high sermons vnto thee, whome (becausse thou wouldest not heare, and much lesse beleeue) thou doest carry this day to Caluarie to crucifie. And doest thou not see that hee carrieth thine imperiall crowne vpon his head, and the garment of thy Priesthood vpon his person, and the royall standard of thy Kingdome vpon his shoulder? and dost thou not see that he carryeth his most blessed body to die at Caluarie? and that which cannot be spoken without teares, he departeth for euer from thy people, & goeth to seat himselfe among the *Gentiles*? O that with better reason we may say, that thou dost cast him out, than that he goeth out, seeing that it is now an olde custome of his goodnes, that he commeth vnto our soules not being called, and knoweth not how to goe frō them, vnlesse they cast him out. Vpon those wordes, *Curauimus Babilonem & non est curata*; *Rupertus* saith, It is deeply to be considered in this place, that God did first commaund that they should heale great Babylon, before they should destroy her, or make her a desart; whereof we may inferre, that our Lord doeth neuer lay the hand of his iustice vpon vs, but hauing first inuited vs, and made much of vs with his mercie; insomuch that after he is weary in waiting for vs, he beginneth by little and little to correct vs, *Basill* vpon the Psalmes saith, It is one of the greatest fauours that God doth to a good man, to seperate him from the company of the wicked: in token whereof God tooke *Abraham* from among the Chaldeans; *Ioseph*, from among his enuious bretheren; *Lot*, from among the infamous Sodomites; *Moses*, from among the Ægyptians; and *Ruth*, from among the Moabites; and *Daniel*, from among the Babilonians; and also Christ, from among the Iewes.

The heauenly father did holde it for a lesser euill, to see his welbeloued Sonne in the mount of Caluarie to die, than to see him among so peruerse a nation to liue. And *Seneca* vnto this purpose saith, For my rest and quietnes, I would rather choose to die, than

than among naughty men to liue, because that in death there is but one bitter morsell to swallow, but the company of an euill man, is a continuall torment.

Damascen in his sentences saith, For our Lord not to bee willing to die within the Citty, but out of her, is cleerly to giue vs to vnderstand, that seeing the Iewes had so little regarded it, that he would liue amongst them, they would make small reckoning also that he should dye amongst them: and because the sonne of God did thinke to draw much more profit of his glorious death, than hee had done of his laborious life, hee would not credit so high a mysterie, to so vngratefull a people. What reason had hee to sanctifie cursed Babylon with his death, seeing shee would not bee gratefull for his death, nor benefit her selfe with his bloud.

Saint *Ierome* vpon the Apostle saith, How bad soeuer the Gentiles were, yet notwithstanding they were lesse euill than the Iewes, by reason wherof, our Lord would rather die by the hands of those which were strangers, than liue amongst those which he did esteeme his, because that in the end the Gentiles did acknowledge the wickednesse which they had done, but the wicked Iewes did neuer confesse the errour which they had fallen into. Of all this we haue a figure in holy *Ioseph*, who was solde by his bretheren, and honoured of the Ægyptians; and *Moses* his owne Parents did cast him into a brook, and was afterward brought vp by those which were not of his bloud; King *Dauid* was farre better intreated of King *Achish* who was a Gentile, than of King *Saul* who was a Iew; and *Ieremies* owne countrimen did imprison him, and those of Babylon did deliuer him; insomuch that Christ and these were better with strangers than with their owne neighbors.

Saint *Ambrose* vpon St. *Luke* saith, The sonne of God would goe to die in a field, which should be large and wide, and not in a towne which should be straight and compassed about; plainly to shew, that he went not to shed his precious bloud for one onely Nation or Common-wealth, but for all humane nature.

St. *Barnard* vpon the Passion saith, Christ to die out of the Citty, and not among those which did liue in it, but among those which were dead on the dunghill, is to teach vs, that with those which haue no lockes of vaine cogitations, nor flesh of worldly affections,

affections, nor sinewes of deuillish obstinacie, nor skinne of their owne wils, with those hee will liue, and among those he will die, yea and among those hee will rise againe. *Exeamus ad eum extra castra, probrum eius portantes*, saith the Apostle to the *Hebrewes* the last chapter; as if he should say, It is conuenient for vs that we goe out of the camps and tumults of this world, to die with Christ, and also carry his shame and discredit. If the Apostle be curiously vnderstood, he doth inuite vs vnto three things in these words; that is to wit, that we goe out of the world, that we goe to Christ, and that we carry vpon our shoulders his crosse and torment; insomuch that it is nothing else, truely to follow Christ, but to follow him in his passion. It is to bee waighed in this place, that the Apostle doth first say *Exeamus*, Let vs goe out, before he doth say *Adeum*, vnto him; that is, that before all thinges it is necessarie that we goe out of our naughtie life, before we presume to follow Christ, for otherwise we do rather persecute him than imitate him. Let vs goe then out of the world to seeke Christ, and the true going out ought to be not so much from the company of our neighbours, as from the naughtie inclination of our desires, because we doe oftentimes desire and couet that which would be conuenient for vs to abhorre, and also wee procure the getting of that, which would be conuenient we did eschew.

Beda vpon the Apostle saith, This speech, *Probrum eius portantes*, is to be waighed; that is, that of all his Passion, there is nothing that he would haue vs keepe in memorie so much, as his iniurie and discredit. Wherein good Iesus hath great reason, because we are honoured for no other cause, but because he is dishonoured; and we haue therefore credit, because he died with infamie. For the Apostle to commend Christ vnto vs, and his shame and infamie, is to discommend vnto vs the world and his vaine pomps; because that in the house of our Lord none is infamous but hee who procureth honour; nor none honoured, but hee who maketh no account of it. *Symon de Cassia* saith, In the words which the Apostle vttereth, *Exeamus extra castra*, hee doth not onely inuite vs to follow and imitate the sonne of God, but hee doth also teach vs wherein we are to follow him, that is to weet, not to goe bare-footed vpon the waters as he did, but in suffering as hee did

did many iniuries, becauſe there is no better medicine for a fault, than to haue patience in aduerſitie.

Saint *Auguſtine* vpon the Apoſtle ſaith, Not without a high myſterie and a deepe ſecret, the Apoſtle doth commend vnto vs Chriſt his ſlaunders and reproaches, and no other of all his deeds, although they were many, becauſe all the ground and foundation of a Chriſtian life, doth conſiſt in doing charitie vnto thoſe which are in miſerie, and in hauing patience in aduerſitie.

Origen vpon the Apoſtle ſaith, For the Apoſtle to ſay, bearing his nick-names and reproches, is to ſay, that wee ſhould not follow Chriſt in the miracles which hee wrought, but in the patience which he had; becauſe that all men may be ſaued without doing of miracles, but without patience no man can liue Chriſtian-like. O good Ieſus, O my ſoules loue, what doth it auaile me that I aske pleaſures and delights of thee, if thou haſt nothing to giue me, but reuiling and ſkorning? How ſhall I dare to aske thee reſt and eaſe, ſeeing thee going this day to dye in haſt and ſweating? Yea and if thou wouldſt giue me ſome of thy owne wealth, what canſt thou giue mee, but a thorne of thy head, or a peece of the halter from thy throate? What haſt thou, O good Ieſus, what haſt thou to impart or diuide amongſt thy choſen and louing friends, but the ſweate of thy face, the bloud of thy veynes, the griefe of thy thornes, and the loue of thy bowels? O diſtributer of all wealth! O diuider of all trauels! Vnto whom diddeſt thou euer giue in this life any of thy loue, vnto whom thou didſt not alſo giue part of thy griefe? Or vnto whom haſt thou imparted part of thy griefe, vnto whome thou haſt not giuen part of thy loue? Diuide therefore with mee, O my good Lord, diuide betwixt thee and me, the iniuries which they doe thee, the ſhames which they diſcredit thee with, the falſe witneſſe they beare againſt thee, and the nick-names they giue thee, for how many ſoeuer thou doeſt giue vnto me, yet there will remaine enough with thee.

CHAP. XVII.

CHAP. XVII.

How the Sonne of God did carrie his Crosse vpon his shoulders, vntill hee did meete with Symon Cerenæus ; *and there is also a figure expounded vnto this purpose.*

Factus est principatus super humerum eius, saith the Prophet *Esay*, speaking of the Passion of Christ, as if hee would say, In this they shall know the Messias which is to come, and him whom is desired of all Nations, in that, that his armes and ensignes hee shall carry vpon his shoulders. The Prophet vttereth very daintily that which he saith, that is, That the kingdome doth not carry the King on his shoulders, but the King doth carry the kingdome, *Quia factus est principatus super humerum eius*, the which preheminence Christ onely, and no other had in this life, who loaded vpon himselfe all trauels, and left vnto his vassals all delights and pleasures. O what great difference there is betwixt being the vassall and subiect of God, and being vassall vnto the world, because that in the world the subiects serue the King, but in the house of God the King serueth the subiects; insomuch that hee giueth vs that which we should giue him; and hee serueth vs with that with the which we should serue him.

For the Prophet to prophesie that Christ should come, and that a Prince should carrie his kingdome vpon his owne shoulder was to tell vs, that the Sonne of God should carrie the crosse vpon himselfe, to die at the mount of Caluarie, the which mysticall prophesie, Christ did fulfill, as the Prophet had prophesied.

St. *Ierome* vpon *Esayas* saith, The Prophet could neuer haue shewen vs in a higher stile, the mysteries of the crosse of Christ, than to call it as he did, a kingdome or gouernment, because there neuer hath beene, nor euer shall bee, any Kingdome so rich of treasures, as the crosse of Christ is rich of mysteries. In what estimation holy Iesus hath the crosse of his Kingdome, it is easily seene

seene in that, that he tooke the crosse vp vpon his shoulders, before the crosse receiued him in his armes. It is to bee beleeued, that the Son of God did loue exceedingly, the crosse of his kingdome, seeing that he would put it vpon his precious shoulder, because that (to say the truth) no man doth consent to put vpon him any thing, but that which he loueth better than himselfe.

When two louing friends meete together, hee which of them two doth first laugh, and embrace the other first, sheweth that he loueth more than the other, the which happened betwixt Christ and his precious crosse, both which, although they loued one the other, and met in *Pilats* house, there was greater tokens of loue in Christ, than in the crosse, seing he went first to embrace the crosse and carried it vpon his shoulder where he lost his life, and where the crosse by him lost his infamie. He who died, crucified in the olde Law, ouer and besides that the poore soule lost his life, all his posterity lost their credit, but after that the son of God did die vpon the crosse, and did hallow it with his bloud, it did not onely not loose the infamie, but recouered entire and perfect fame to it selfe, because that the crosse which they were woont to put vpon theeues shoulders, Emperours doe now make in their foreheads.

Although we say that Christ his rule and dominion did extend it selfe no further than the crosse which he carried vpon his shoulders, yet no man must holde him poore and base, nor disdaine to be his vassall, because there is not so great wealth spread throughout the vniuersall world, as that was at once in that blessed crosse.

Chrysostome vpon the mysteries of the crosse saith, The treasures which are found in the crosse are so many, and the delights so high which are taken of it, that for my selfe I beleeue, that how much the more a man doth taste of his mysteries, by so much the more he shall bee familiar with our Lord.

It is likewise to bee noted, that before Christ tooke the crosse vpon his shoulders, *Esay* doth call him onely Sonne, and a little one, but after that hee loaded himselfe with the crosse, hee doth call him Wonderfull, a Counsellor, the Prince of peace, and Father of the world to come. In this placing of his wordes, what other thing would the Prophet signifie vnto vs but that fithence the time that the Sonne of God did cast the crosse

vpon

vpon his shoulder, he began to take possession of his kingdome, and shew the power and might of his estate? *Anselmus* in his meditations saith, Now the murtherer *Cain* carrieth his brother *Abel* into the fields to kill him; now *Ioseph* is sould of his bretheren; now *Moises* goeth with his rod to open the red sea; yea and also great *Iacob* leaneth vpon his ladder to scale the heauens for vs; now the spies carrie the heauie grapes hanged vpon a staffe; now *Iosua* the Captaine doth lift vp his buckler against *Naim*; now *Gedeon* sheweth *Madian* the sword; now *Dalila* deliuereth *Sampson* to his enemies; now *Dauid* playeth with his sling against *Goliat*; and also now *Ionas* swimmeth in the cruell waters; now *Isaack* carrieth the wood on his shoulders, with the which he should be burned; now *Noah* maketh his Arke to escape the floud; now *Esau* bendeth his bowe to kill some venison; and also now *Moises* hangeth the serpent in the aire for the health of the people. O good Iesus, O the delight of my soule, why in this so high an enterprise, and so dangerous a iourney, doest thou not tell vs whither thou goest? why doest thou not teach vs how thou goest, and why doest thou not reueale vnto vs, vnto what thou goest to? I know, O good Iesus, I know how, I know from whence, and I know why thou goest. I know how thou goest, that is, with thy crosse; I know whither, that is, to Golgotha; I know why, that is, to die; and I know for whom, that is, for me. S. *Augustine* vpon S. *Iohn* saith, Because the way to Caluarie was long, and the sonne of God already very wearie, the Iewes fearing least *Pilat* should repent himselfe, or that the people would take him away, or that he would die in their hands, they hired *Simon Cyrenens* comming on the way to carrie his crosse vnto Caluarie, not with intention to take pitie on him, but with greater speede to crucifie him. Although the holy Scripture doth say, that they did hire *Simon Cyrenens*, it doth not say, that they did wrangle about the hiring of him, or on the payment, or that they stayed to make euen with him, or to couenant: because the desire which they had to take Christes life away, was so exceeding great, that he which first could, first laid his hand on his purse.

Not without a mysterie, the Scripture layeth downe, who hee was, and from whence he was, and what he was called, and from

whence he came. Hee whom they hired to carrie Chriſtes croſſe on his ſhoulders, was of Libea, and not of Iurie, and hee was a Gentile, and not a Iew: For this name of the croſſe was ſo odious vnto the Iewes, that they did not onely hold him accurſed which did die vpon it, but alſo him who touched it with his hand. *Cyrillus* vpon S. *Iohn*, Not being able to doe more, they hired *Simon* to carrie the croſſe on his ſhoulders, for if they durſt they would haue done it; in ſo much, that they made no conſcience to crucifie Chriſt, and yet made it a ſcruple to lift the croſſe on their ſhoulders. Is it a greater ſcruple to faſten a man on the gallowes, then to touch the gallowes? what meaneth this, O ye Iewes, what meaneth this? doe you make a ſcruple to goe into *Pilats* Palace, and doe you make none at all, to raiſe a thouſand falſe witneſſes againſt Chriſt? Doe you make a conſcience of touching the croſſe, which Chriſt carried on his backe, and doe you make no reckoning, to carrie him to be crucified in the Mount of Caluarie?

S. *Barnard* ſaith, O good Ieſus, O redeemer of my ſoule, I doe not ſo much meruaile to ſee, that the Iewes did hire *Simon Cyrenæus*, as at that which they did ſee in thee, that they could not chuſe but hire him, for thou waſt ſo wearied in going, that thou couldſt not moue neither forward nor backward. How is it poſſible for me to rehearſe, that thou waſt ſuch an one in the iourney, and that mine eyes doe not turne firſt into a brooke of teares? Hee who would haue ſeene thee goe thy iourney of Golgotha, ſhould haue ſeene thee goe aſhamed to goe naked, ſweating on the way, ſighing with wearineſſe, falling for being ouer-loaden, hurt with the waight, ſtumbling with weakeneſſe, and bleeding on thy ſelfe by the way. Thou didſt goe in that ſort bleeding by the way, that although thou wouldeſt, thou couldeſt not haue loſt thy ſelfe, becauſe they might eaſily haue found thee, by trace of thy bloud.

Of the hiring of *Simon* it may be gathered, that the croſſe which the ſonne of God did carrie on his ſhoulders, was knottie to hurt, greene to weigh, long and large to load, rough to handle, ilfauouredly ſhaped to carrie: in ſo much that with the weight of it they broke his ſhoulders, and with the ſplinters they pulled off the skinne of his hands. Chriſt had one other great griefe in that iourney,

iourney, that is, that when the enemies had a great desire to make hast, and that Christ with wearinesse could not moue, oftentimes the crosse which he bare on his shoulders, strucke in the thorns, the which the more hee touched them with the crosse, the more they pierced him into the temples. In all that iourney of Caluarie, what other office had that crosse of Christ, but to rub his shoulders, and knock the thornes into his head; The Iewes did thrust Christ, Christ strained himselfe with the crosse, the crosse pressed in the thornes, the thornes broke his veines, his veines gaue out bloud, vntill they were left dry: in so much that when he came to Caluarie, he could scarce breath, for want of breath, nor goe, for want of strength, nor yet liue, for want of bloud. O my soule! O my heart! why doest thou not goe forth to meete Christ, to take the crosse off his holy shoulder, rather than *Simon* should take it? Leane then vnto good Iesus, cleaue vnto the rough crosse, sticke fast vnto *Simon Cyreneus*, for surely thou shouldst either carrie the crosse with *Simon*, or accompanie thy God vnto Caluarie. *Remigius* saith, The sonne of God goeth to die in a wide and spacious place; to let vs vnderstand, that the vertue of his passion is not limited onely to that Iudaicall people, but that hee died also for the Gentiles, in so much that because his redemption was copious, the iustice and punishment of those which put him to death should also be very publique. S. *Ambrose* in his Hexameron saith; Seeing there died together at that time Christ and the old law, and that they buried Christ and the Synagogue, it was very iust and reasonable, that there should a new law succeede with the new Messias, the new sacrifice, the new Altar, the new crosse, and that they should offer vp, and sacrifice the new man not in the temple for a few, but in the field for many. *Origen* vpon the Apostle saith, If the son of God should haue died within Hierusalem, the Iewes would afterward haue said, that he died for them and for no others: and therefore he would not shed his precious bloud where he should be compassed about with walls, or couered with a roof, but where all men might gather it, and no man dare to hinder it.

CHAP. XVIII.

How Christ did meete with Simon Cyreneus, *and gaue him his crosse to carrie on his shoulder, and of the great mysteries which are contained in this place.*

Cio, fili mi, scio, nam iste erit in populos, & iunior maior erit illo, quia crescet in gentes, saith the great Patriarch *Iacob*, blessing his Nephewes, *Manasses* and *Ephraim*, *Gen.* 48. As if he would say, I know well, O my sonne *Ioseph*, I know well what I doe, if now I blesse *Ephraim* before *Manasses*, and although I take away the blessing from the elder, and giue it vnto the younger, it doth not belong vnto thee, to iudge of it, and much lesse to hinder it: for if our Lord hath taken my sight from me, because I should not see these my Nephewes, so likewise he hath taken thy iudgement from thee, to the end that thou shouldst not vnderstand such high mysteries. Marke well, O my sonne *Ioseph*, marke that the law which commandeth to giue the eldership or first birth, vnto him who was first borne, and that the second should be disinherited, hath force and strength, in humane custome, but not in Gods sight: where to giue the reward and preheminence, and depriue the other of his eldership, there is no respect had vnto him who was first borne, but vnto him who did best deserue it.

The better to vnderstand this mysterie, we must know, that at the very instant and houre, when *Iacob* was readie to die, he did so loose his sight, that he could see nothing at all, and as they put before him his two Nephewes, that is to say *Manasses* who was the elder on the right hand, and *Ephraim*, who was the younger on the left hand, the holy olde man did put his hands a crosse, and did blesse the second sonne first, and blessed the first sonne last of all.

There are offered vnto vs in this figure, many high mysteries if we

we take heede vnto them, and note them with diligence, and if we leaue any thing out, it is becauſe we know not how to vnderſtand them, and not becauſe there is not much to be ſaid vpon them. *Ioſeph* then who was Father vnto the young children, ſeeing that holy *Iacob* did firſt bleſſe him who was the ſecond, and him laſt who was the firſt, tooke him by the hand becauſe he ſhould haue bleſſed the heire, thinking he had done it through error, and not for a myſterie: vnto whom the old man anſwered, Be quiet, O my ſonne *Ioſeph*, be quiet, for me to croſſe my hands to bleſſe *Ephraim* before *Manaſſes*, containeth a greater matter then thou dooſt thinke for, and for me to take away the elderſhip from *Manaſſes*, and giue it vnto his brother *Ephraim*, I durſt neuer haue done it, if he ſhould not deſerue it, and if God ſhould not haue commanded me thereunto. S. *Auguſtine* ſaith, In that which *Iacob* doth, and in that which *Ioſeph* ſaio, it appeareth plainly how much more holy men and Saints doe ſee with their ſpirituall eyes, then ſinners doe with their corporall eyes: for although the holy Patriarch *Iacob* by reaſon of his blindneſſe could not ſee the youthes faces, yet did very well fore-tell what ſhould fall out vnto them. Who may better be vnderſtood by blinde *Iacob*, than the blindneſſe of the Iewiſh nation? What other thing did the croſſe figure which *Iacob* made with his hands, but onely the croſſe which the ſonne of God did beare vpon his ſhoulders? who were the two Nephewes which *Iacob* had by his ſides, but the Iewiſh nation and the Gentile? And what elſe was it for *Iacob* to take away the elderſhip from *Manaſſes* the firſt borne, and giue it to *Ephraim* the younger, but that the ſonne of God would diſinherit the Synagogue, and giue the inheritance of his bloud to the Church? What doth it ſignifie that *Iacob* would not take away the elderſhip and inheritance from one Nephew, and giue it vnto the other, vntill the very laſt day, but that the ſonne of God would not deprive the Synagogue of her inheritance, till the laſt day of his life? O high myſterie! O vnknowne and hidden ſecret! ſeeing that by the hands of a blinde man the inheritance of the Synagogue is deuided, and by the hands of a man crucified, the merits in the Church are diſtributed! Let the ſecret be noted, in that the one hath a croſſe, and the other is vpon the croſſe: the blinde mans croſſe is

made of his armes, and the crosse of the crucified of wood; *Iacob* holdeth his crosse vpon his breast, and Christ carrieth his vpon his shoulder; in so much that Christ will giue vs nothing, which commeth not first from his holy crosse.

Saint *Ieroms* vpon Saint *Matthew* saith, It is much to be noted, that the youth *Manasses* did neuer wholy loose his eldership, vntill his Grandfather was altogether blinde, in which mysterie we were aduertised, that the Gentiles should neuer be all lightened, vntill the Synagogue should be altogether blinde: what greater blindnesse could there be in the world, than to denie the kingdome to the sonne which descended from *Dauid*, and become subiect to the people of Rome? what greater blindnesse could there be, than to giue life to *Barrabas*, who killed those that liued, and put Christ to death who raised the dead? What greater blindnesse could there be, that hauing bought the bloud of Christ with money, yet should say to *Pilat*, that the vengeance of it should light also vpon their children? what greater blindnesse could there be, then to make a conscience to go into *Pilats* Court, and into the iudgement seate, and make none to crucifie Christ? O how well it doth appeare that the Iewes doe come from a blind father, and that they are the children of a blinde man, seeing they did so many blinde acts, yea, and which is worst, they did adde folly to their blindnesse, malice, to their ignorance, and to their fault, obstinacie. It is to be weighed in this place, that euen as *Iacob* making a crosse with his armes on his breast, did take away the inheritance from his Nephew, euen so the sonne of God, lifting vp his crosse vpon his shoulder, did take away the blessing from the Iewish nation, and gaue it vnto the Gentile; the which he did when hee did transport the crosse from his owne shoulder vnto *Simons*. *Simon* was a Gentile, and not a Iew; he was of Cyrene, and not of Iudea; he was a stranger, and not naturall of the Country; he was brought vp in a village, and not learned; he was a worshipper of Idols, and not of one God; and yet notwithstanding all this, Christ did trust his holy crosse with *Simon*, and would commit it to none of the people of the Iewes.

Simon de Cassia saith, The crosse which Christ put from his owne shoulder vpon *Simons* shoulder, was made of pieces of timber, but the

the crosse which the Church hath now in her treasurie, is all made of Sacraments: and from hence it is, that all the Sacraments which christian people haue for their comfort, haue their force and efficacie from the crosse and passion of Christ. What meaneth this, O good Iesus, what meaneth this? the Iewes seeke out thy crosse, buy thy crosse, fashion thy crosse, and giueth thee thy crosse; and doest thou bestowe it vpon the Gentile *Cyreneus*? O that I am in no fault of all this, because they did constraine *Simon* to take it, and they commanded me to deliuer it, and they gaue him mony to carrie it, so that of *Iudas* they bought my bloud, and to *Cyreneus* they sould my crosse.

Basil and likewise Saint *Ierome* doe say, The blindnesse of *Iacobs* children was farre worse than *Iacobs* owne blindnesse, because the good olde man did well know that which he said, although he did not see to whom he spake: but the vnfortunate sonnes of his, to weet, all the Iewes did well see how Christ did transferre and conuay from shoulder to shoulder, his crosse vnto the Pagan *Cyreneus*, but they did not vnderstand, that with that crosse hee gaue him the greatest treasure & inheritance that euer was giuen in the world.

The Iewes would not haue consented that Christ should haue giuen his crosse to *Cyreneus* the Villagois, if they could also haue knowne, that together with the crosse, hee gaue him all the treasure of the Iewes, for in that case they would not onely not haue hired him, but if hee had taken it vpon him, they would haue taken it from him; but in fine, as they were all children of one who was blind, so they did all which they did blindly. *Cyrillus* vpon S. *Iohn*, saith, If Christ his conueying of his crosse from his owne shoulder, to *Cyreneus* his shoulder, should signifie no secret, nor mysterie; as hee had alreadie carried it halfe his iourney, hee would also haue carried it vnto the Mount of Caluarie; but the redeemer of the world would in the eye of all men, and in the presence of all men, and to the griefe of them all, put ouer his crosse vnto *Simon*, which was to giue it and deliuer it vnto his Christian people. If the children of *Israel* will follow their father *Iacob* in goodnesse, as they doe in blindnesse, they should be as worthie to bee praised, as they were to be reprehended; but

woe be vnto them, for as holy *Iacob* made a croſſe with his armes, not being able to ſee it, ſo the Iewes made a croſſe to put Chriſt to death, without taking good of it.

Chryſoſtome vpon the praiſe of the croſſe ſaith; O high myſterie! O Sacrament, neuer before heard of! for as vnder the armes of *Iacob* ſet on croſſe, the youth *Manaſſes* loſt his inheritance, ſo vnder the croſſe of Chriſt *Iſrael* loſt his preheminence, in ſo much that by this holy name of the croſſe, how much honour at this day the Church hath gotten, ſo much infamie by the ſame name, the Synagogue hath purchaſed vnto her ſelfe. Speaking Chriſtiarlike, it is here to be noted, that the Iewes did firſt throw Chriſt out of the Citie, before that he gaue his croſſe to *Simon*, in ſo much that he neuer gaue his croſſe vnto the Church, before that they had caſt him out of the Synagogue.

By the Iewes caſting out of Chriſt, and of Chriſt his paſſing ouer of his croſſe vnto the Gentiles, we may gather that our Lord doth neuer forget vs, if we doe not forget him, nor he doth neuer forſake vs, if we neuer forſake him; nor he neuer goeth from vs, if we doe not depart from him; nor hee neuer eſtrangeth himſelfe from vs, if wee be not vngratefull vnto him. O he that could be *Cyreneus*, O who could meete thee good Ieſus, in thy iourney of Caluarie, becauſe that my ſhoulder ioyned vnto thine, and thine vnto mine, thou wouldſt vnload thy ſelfe of thy croſſe, and put him vpon me, for thou couldſt not put thy croſſe vpon my ſhoulders, but thou ſhouldſt firſt bloudie me with thy bloud, and being loaden with ſuch a burthen, and marked with ſuch a marke, which way ſo euer I ſhould goe, the diuels would runne poſt-haſt from me, and the heauens would open all vnto me. Deuide with me, O good Ieſus, deuide with me the thruſts which the hang-men gaue thee, the waight that thou haſt in thy croſſe, the raylings and nick-names the Iewes vſe againſt thee, the paines thy body endureth, the cry euery man vſeth, Let him goe, let him goe; ſo many torments as thou dooſt ſuffer in thy body, ſo many myſteries thou dooſt celebrate in this iourney; how dooſt thou truſt them all with *Cyreneus* alone, all the world not being enough to carrie them away? Seeing that thou dooſt ſuffer and die for all men, why dooſt thou not diſtribute thine anguiſh and afflictions among

all

all men? It is the crosse of all the world, and thou doest die vpon it for all the world, and yet dost thou not trust thy crosse with any but with *Symon Cyreneus*? Thou doest not trust any with it but one, that is, vnto him who beleeueth the vnitie of thy essence; thou dost trust it but to one, that is vnto him who doth maintaine the faith of thy Church; thou dost commit it but vnto one, that is to him who hath charity with his neighbours; besides these, thou wilt trust thy crosse with none, nor diuide thy bloud among them.

It is time now, O my heart, it is time now, that you part your selfe in two, and that one part goe after Christ a little and a little, and the other part accompany *Symon*, to the end that if afflicted Iesus shall be weary, you may giue him your hand, and if *Symon* shall faint, you may lend him your shoulder. Loose him not out of thy sight, doe not goe from his side, for besides that in cleauing vnto Christ, thou shalt vnloase thy selfe from the world, thou shalt gather together the bloud of the Sonne, and bathe thy selfe in the teares of the sorrowfull Mother. I doe already repent my selfe, O my heart, in saying that thou shouldest part thy selfe in two, for now I say that thou diuide thy selfe in three parts, the one with the which thou maist accompany the Sonne, the other with the which thou maist comfort the mother, and the other with the which thou maist helpe *Symon*. *Bonauenture* to this purpose saith, O good Iesus, O redeemer of my soule, where but onely heere, when but only now, hast thou need that my soule should accompany thee, and my heart helpe thee? hast not thou need of company and helpe, seeing thou goest with thy soule sorrowfull, thy head pricked, thy haire dyed, thine eyes weeping, thy handes bound, & thy bones wrested out of ioynt? O if thy trauels would end thus, it would be but halfe a griefe, but ouer and aboue these, thou didst goe with thy mouth bloudied, thy shoulder loaden, thy neck haltred; stumbling by the way, and falling from thy estate.

Saint *Barnard* to this purpose saith, How can he be called thy seruant, who in the way to Caluarie seeing thy soule drawne from thee, doth not also drawe his from him? Take away, O good Lord, the rough halter from thy necke, to halter my heart withall, for by that meanes they will slaken thee, and pull mee.

Remigius saith in his glosse, The Sonne of God did not giue his crosse

croſſe to him, who went out of Hieruſalem, to goe to the village, but vnto him, who went out of the village, to goe to Hieruſalem: for the Text ſaith, That *Symon* came *de villa*, from the village; to giue vs thereby to vnderſtand, that the Apoſtata heritickes which goe out of his Church, haue no part in his death and croſſe, but faithfull Chriſtians, which remaine in the Church.

Hilarius ſaith, It is a thing to be wondered at, and much to be noted, that *Symon* being a Countrey-man, and a Pagan, and the Iewes which went with him, as it were Chriſtians, and that he was alone, and the others infinite in number, yet Chriſt tooke him for his companion, to carry his croſſe in that iourney, without hauing any regard vnto the Iewiſh nation; wherein he gaue vs to vnderſtand, that hee doth loue better one naughtie man which doth conuert himſelfe, than a thouſand good men which doe peruert themſelues. St. *Ierome* ſaith, Not vnto thoſe Apoſtates which doe fall from the holy Citty, but vnto thoſe Pilgrimes which came vnto the Citty, Chriſt gaue his croſſe, and tooke them for aydes of his trauaile, to teach vs thereby that hee hath no part in Chriſt, nor Chriſt with him, nor with any which fall from him and turne to the world, but with ſuch as leaue the world, and cleaue vnto him.

Thou doeſt loue thoſe, O my good Ieſus, thou doeſt loue thoſe very well, which loue thee, ſeeing that thou didſt meete *Symon Cyreneus*, and didſt goe halfe the way to receiue him, and the like without all doubt, thou wouldeſt doe vnto mee, if I would goe to ſeeke thee, ſeeing that thou didſt neuer deny thy ſelfe to him which called thee, nor didſt neuer hide thy ſelfe from him which did ſeeke for thee.

CHAP. XIX.

Of diuers ſortes of following of Chriſt, and of many Diſciples which Symon Cereneus *hath, in taking the croſſe by force, and bearing it, being hyred thereunto.*

Si quis vult venire post me, abneget semetipsum, & tollat crucem suam, & sequatur me, said Christ in the 9. chapter of St. *Luke*. As if he would say; If any man will keepe my Doctrine, and follow my steps, it is conuenient for him before all thinges, that hee take vp the crosse for his guide, and that hee deny his owne proper will: for otherwise although hee may follow me, yet he shall not reach vnto me.

St. *Ambrose* vpon these words saith, The Christian which will follow Christ, and take his crosse vpon him, must obserue three conditions; to weet, that he beare it of his owne voluntarie will; and not as *Cyrenæus* did carry the crosse, being thereunto constrained and hyred, which is easily perceiued in that hee saith, *Si quis vult*, If any man will, and he saith not, I command him to come: for the Sonne of God is better pleased that wee serue him not at all, than that we should follow him forced and constrained, Christ doth compell no man to serue him, but doth leaue it in euery mans hand to serue him or not, so that in the house of God, they be not serued with forced slaues, but with intreated children.

The second condition is, that hee beare his owne crosse vpon his shoulders, and not as *Symon* did another mans crosse, because no man ought so to prop himselfe with the crosse of Christ, or so leane vnto any holy mans merites, that hee omit to bee a good Christian himselfe, and a vertuous man.

The third condition is, that he beare his crosse and affliction on his shoulders, not so much to win credit and fame thereby, as because Christ should be praised in him; and therefore it is saide, Let him follow me, because that euery man that vnder the shew of holinesse and hypocrisie, doth labour to get vnto himselfe the praise of man, and not vnto Christ, doth rather persecute his God, than follow him. St. *Augustine* vpon St. *Luke* saith, That is not onely called a Crosse, on which Christ dyed, which was made of wood, but also the life which honest men lead is called a crosse, and the afflictions which holy men passe through, because

that

that all the life of a good Chriſtian is nothing elſe, but an ordinary trauell, and a long martyrdome. *Anſelmus* in his meditations ſaith, When this name of the croſſe ſhall come vnto thy eares, or ſhall be preſented vnto thy heart, thou ſhalt not onely thinke on the croſſe of wood which Chriſt ſuffered on, but alſo on the croſſe of his trauailes, which he indured in this world: becauſe that on the croſſe of wood hee was but three houres; but on the croſſe of troubles and pennance, he continued thirty three yeares.

It is much to bee noted, that Chriſt did aſwell make a croſſe to the end that Chriſtians ſhould crucifie themſelues, as his enemies the Iewes made one for him; and the one was of wood, vpon which he died; and the other was his Goſpell, and for this muſt we die. In that, that the Son of God did not command that we ſhould die, vpon a croſſe of wood as hee dyed; but that we ſhould die vpon the keeping of his Goſpell, he did teach vs that hee is better pleaſed that we follow him in the manner of his liuing, than imitate him in his faſhion of dying. Afterward of all the twelue Apoſtles, St. *Peter* onely was crucified, and *S. Andrew*, and the other ten were not crucified on croſſes of timber, but were all put to death for keeping of the Goſpell. Dare any man ſay that of the twelue Apoſtles, two were onely ſaued, and the other not? God forbid, that wee ſhould either ſo thinke, or beleeue, becauſe it is a greater perfection to keepe the Commaundements which Chriſt hath commended vnto vs, than to carry for a Relique a peece of the croſſe which Chriſt dyed on. When the Sonne of God did ſay, Verily I ſay vnto you, that the Kingdome of Heauen doth ſuffer force; he did admoniſh vs very plainly, that an Euangelicall life is nothing elſe but a rough and laborious croſſe, from which naughtie men doe flee and eſtrange themſelues, and good men will follow and die for.

When the Apoſtle doth cry out, *Abſit mihi gloriari, niſi in cruce Domini noſtri Ieſu Chriſti*, Doe not beleeue, O my brother, that he did not ſpeake of the croſſe of the Goſpell, but onely of the croſſe which Chriſt dyed on. It is a moſt certaine thing that holy *Paul* did beleeue, keepe and preach, and alſo ſuffer death for the maintainance of the croſſe of the Goſpell, but hee did neuer ſee, nor handle, nor yet die on the croſſe of wood which Chriſt died

on;

insomuch that the presumption which hee had, and the glory whereof he glorified himselfe, was not because he had beene crucified on the holy crosse, but because he had crucified himselfe in going about to imitate and follow Christ. Is not thinke you, the life of Christ, the true crosse of the Christians, seeing that vpon that crosse all vices are crucified? When the Sonne of God did say, *Tollat crucem suam*; Let him take vp his crosse; not without a great mysterie hee did call his precious life in his high doctrine, his crosse, and not my crosse, because that by the hands of *Cyreneus* he did conuey and transferre it vnto vs, vpon the way as hee went to Caluarie; insomuch that to passe vnto vs the crosse which he carryed vpon his shoulders, was to giue vs the grace of all that which he did merit by it. O good Iesus, O redeemer of my soule, why doest thou call the crosse which is thine, my crosse, but because all the bloud which thou didst shed vpon it, thou didst shed for my soule? If the crosse be thy doctrine, it is rather mine than thine, considering that it belongeth vnto thee to institute it, and to me to keepe it: for being as thou art, chiefe Lord and King, thou art subiect to no law. If we talke of the crosse of wood, on which thou didst loose thy life, that crosse also is more mine than thine; seeing that it was the cause that I began to liue, and thou to trie what it was to die. Shall wee not say verie truly that that crosse is mine, and that very properly mine, which for to giue me life, tooke away thy life from thee? If the crosse bee that which we call martyrdome and punishment, yet I say that it is rather mine than thine; seeing that one of the greatest fauours which thou couldest doe for vs in this life was, to giue vs thy life which we should follow, and giue vs licence to suffer for thee.

After that by the handes of *Symon Cereneus* hee had conueyed and passed ouer the crosse from his shoulder vnto our shoulder, it is a very certaine case, that then the holy Apostles, and after them the glorious martyrs, did goe more cheerfully to be torne in peeces for Christ, than Emperours went to be crowned. *Barnard* in a Sermon saith, Tell me, O redeemer of my soule, when thou didst giue vs thy crosse by the handes of *Symon Cyreneus*, why didst thou giue it vs? A tree which is not greene to grow, nor hath rootes to be planted, not leaues to make a shadow, nor fruit

to

to eate of, but onely a gallowes on the which malefactors doe loose there liues: why doest thou doe vs a fauour in giuing it vs? Those vnto whome I giue my crosse saith Christ, I giue it them not to sport themselues with, but to trauell; not to the end they should eate, but because they should fast; not because they should liue, but because they should dye; not because they should bee at libertie, but because they should be there crucified: Insomuch that as on the crosse were crucified all my members, so they should crucifie all their vices. *Chrysostome* vpon St. *Matthew* saith; To carry the crosse by force, as *Symon* did carry it, and to carry it willingly as Christ did carry it, and to be crucified hauing no crosse, as Christ was, and to carry a crosse to be crucified another day, as *Symon* did carry one, are such high mysteries & so hard to expound, that it would be farre better counsell to occupie our selues in weeping for them, than to endeuour our selues to declare them.

Cyrillus vpon this place saith, Those beare willingly the crosse of the Sonne of God vpon their shoulders, who suffer all which they suffer with a cheerefull minde for the loue of Christ, whome our Lord doth not pay, onely the good workes which they doe for him; but also the ioy and cheerefulnesse with the which they doe them. Those likewise doe carry the crosse by constraint with *Cyreneus*, which doe all which they doe, murmuring and grudging, whose workes are neither acceptable vnto God, nor grateful vnto man, because there is nothing more grieuous to mans heart in this life, than to be caused himselfe to serue, or suffer himselfe to be serued by constraint. He doth carry the crosse of Christ by force with *Symon*, who doth not preach so much for to doe good vnto soules, as to get commoditie vnto himselfe; insomuch that we call such a one not an Euangelicall person, but a hyred preacher. With *Symon Cyreneus* that preacher is hyred, which putteth the word of God on sale, and hee who will not preach the Gospell, if they doe not first warrant him that he shall be paide; insomuch that these are worser than *Symon*, and are companions vnto wicked *Iudas*: for if *Iudas* solde his person, such a Preacher doth sell his doctrine. He doth also carry the crosse by force, who not for good, but for some euill, will be a Christian, and a good man,

man, the which appeareth plainly, becauſe that if ſuch a one doe looke vnto himſelfe, and force himſelfe to liue a retired life, hee doth it not becauſe he is therunto bound, but for the feare he hath of being puniſhed. O how many more Diſciples there be which follow *Symon* than which follow Chriſt; who, if as they had ended with their conſciences, durſt alſo end with their ſhame, would not onely not take vp and beare the croſſe of Chriſt willingly; no nor yet take it vp by conſtraint with *Symon*. *Barnard* ſaith, It not conuenient for the ſeruant of our Lord to take vp the croſſe of Chriſt by conſtraint, nor to take it at the handes of the Iewes being hyred: for of ſuch a one it may be ſaid, that if he doe pennance, or vſe any abſtinence, it is not ſo much becauſe he will doe it, as becauſe he cannot chuſe but doe it. He doth carry the croſſe by conſtraint with *Symon Cyreneus*, who doth not breake his faſt, onely becauſe he hath nothing to eate; and he who doth not commit adulterie, becauſe hee doth not know with whom to ſinne; and hee who doth diſſemble with his enemie, onely becauſe hee knoweth not how to be auenged; and he who is not couetous, becauſe hee hath nothing to keepe: ſo that in him not to be naught and vicious, is not to be attributed to his perfection, but becauſe he wanteth occaſion to doe it.

Hee doth carry the croſſe of Chriſt by conſtraint on his ſhoulders, who being tempted, falleth; and hee, who hauing hunger, eateth; and hee, who hauing opportunitie, committeth adulterie; and he who being angry, chideth: ſo that ſuch a one is like vnto a mud wall, not well troaden; the which in receiuing a little raine, falleth to the ground. With *Cyreneus* did carry the croſſe of Chriſt by conſtraint wicked *Iudas*, when hee ſolde Chriſt; and inconſtant St. *Peter* when hee denyed Chriſt: whereof the one through couetouſneſſe of gathering together; and the other for feare of dying fell with the croſſe to the ground, when they did ſell and deny the maker of life.

Such carry the croſſe of Chriſt halfe the way, which begin with great feruencie and deuotion, and in the beſt time growe ſlacke, and that which is worſt of all is, that they are afterward more remiſſe, than they were woont to be deuout. Others there be which carry the croſſe of Chriſt from the midſt of the way;

and

and ſuch are thoſe which in their childhood and youth were in the world vaine and worldly, and became afterward vertuous and retyred: inſomuch that if the world tooke from them the flower, they gaue to God the bran. *Remigius* vpon St. *Luke* ſaith, Seeing the ſonne of God did not leaue off to carry the croſſe vpon his ſhoulder, vntill the middle of the way, where being very weary, hee gaue it vnto *Symon Cyreneus*, we ought not giue ouer the vndertaking of vertuous workes, although they bee rough to carry, and heauy to loade; becauſe that our Lord will take it in as good reckoning, the carriage of his croſſe as farre as we can, as if we ſhould carry it whither we ought.

CHAP. XX.

Why Chriſt did not carrie his croſſe more than halfe the way, and why he gaue it the other halfe to Symon *to carry, and of the great ſecrets which are contained in this myſterie.*

Non poteris aſcendere in montem, ſaluum te fac in Segor, ſaid the Angell vnto *Lot*, Geneſ. 19. when he commanded him to goe out of the land of *Sodome*; as if he would ſay, Seeing the great God of Iſraell, vſeth no pretence or colour in that which hee commaundeth, nor is not to be ſuſpected in that which hee forbiddeth, if by chance thou ſhalt not be able to goe vp, ſaue thy ſelfe in the top of the hill Zoar, ſtay in the midſt of the iourney, in the village of Zoar, and I giue thee this licence vpon condition that thou neuer leaue off going vp, vntill thou be ſo weary that thou can goe vp no further. Of that which the Angell ſaid vnto *Lot*, and of that which Chriſt did to *Cyreneus* going to Caluarie: that is, that *Lot* did ſaue himſelfe in the midſt of the hill, and Chriſt left his croſſe in the midſt of his iourney. We are plainly giuen to vnderſtand, what a good Lord we haue, and how good a maiſter we ſerue, ſeeing he contenteth himſelfe, that in matters of his ſeruice we begin them, and if wee can doe no more, that we end there. St. *Gregorie* in his paſtorall ſaith,

saith, In the way of perfection, and in rigour of religion, we will not say that he doth but little, who trauelleth vntill he sweate, and goeth vntill he fall downe.

It is much to be noted, that the Angell did first command *Lot* to force himselfe to get vnto the height of the hill, before that hee should stay belowein the village; in which commandement wee are taught, that in the seruice of our Lord, wee should first goe sweating and breathing to perfection, before wee withdraw our hand from austeritie and penance, because that ostentimes we are able to endure much more then wee thinke in our selues. *Anselmus* in his Meditations saith. Of my selfe I say and confesse, that I haue great reason to confesse my selfe of my sloath, than complaine of my weakenesse, because that I could goe forwaad in many good workes, if, as I haue strength to begin them, I had a will and heart to end them. Our Lord telling vs by the Prophet, *Cum ipso sum in tribulatione*, What tribulation can fall vpon vs in the world so great or grieuous, which we cannot be able to suffer, being assisted with his holy grace? Saint *Barnard* saith, At the very instant that the seruant of our Lord doth determine with himselfe to serue Christ; presently in the same moment of time Christ commeth to sucker him: And of my selfe I dare affirme, that I did neuer occupy my heart in any good thought, but I felt Christ presently stand at my side. O how many there be in this world, which vnder the colour of being weake and feeble, will not onely not goe vnto the top of the hill, which the Angell commanded, no nor yet vnto the midst where *Lot* remained! insomuch that they giue ouer the workes of vertue for pure niceneſſe and daintineſſe, and make vs beleeue that they doe it through weakeneſſe. *Seneca* saith; I haue seene many forbeare to be honest and vertuous, saying that they were weake and tender, whom if we should aske how they knew themselues to be rather weake than strong, they wil answere vs, that they haue not tried it, but they haue gessed it: in so much that they know vices by experience, & of vertues they speak by gesse. Giue ouer then my brother, giue ouer to be a gesser, and begin to proue what it is to be vertuous: for if thou once takest pleasure in the works of vertue, thou wilt take them frō thence forward for a pastime. *Iudas* the traitor was one that tooke the crosse

of Chriſt timely, and fell on the ground with it, before he ended his iourney, but S. *Paul* did not ſo, who if he tooke the croſſe being of full yeares, yet left it not vntill he had ended his iourney; inſomuch that it is better to come to the ſeruice of our Lord late, and perſeuer in it, then to come timely, if we giue it ouer in the beſt time. In the parable of our Lord, thoſe were as well payed which went to digge in the vineyard at eleuen of the clocke, as thoſe which trauelled from one of the clocke: wherein our Lord ſhewed himſelfe to be a iuſt Iudge, and a very pitifull and mercifull father, ſeeing that he payed the firſt all which hee had promiſed them; and gaue alſo vnto the laſt, more than they had laboured for. *Gregorie* in an Homily ſaith, In caſe of beſtowing a reward, or giuing puniſhment; God doth neuer tie himſelfe vnto the rigour of the law, becauſe he doth alwaies puniſh leſſe then we deſerue, and pay vs for more than we ſerue for.

Thou muſt learne, my brother, that if our Lord ſhould not pay vs for more then we ſerue for, we ſhould returne him mony backe for the meate we eate. What can that man deſerue in the preſence of his God, who neuer ceaſeth to ſinne againſt him? O what a great comfort it is vnto vs, which are ſinners, to thinke that the workemen came into the Vineyard late, and that Chriſt went to the ſea to viſite his diſciples late, and that *Cyreneus* tooke the croſſe late, and Saint *Paul* came to the faith late; for all this, is to giue vs great hope and confidence, that although we come late vnto his ſeruice, he will not onely not ſend vs away, but will alſo deliuer vs a portion, and alot vs a part in his houſe. S. *Ierome* writing vnto a certaine Monke, ſaith; Doe not forbeare my brother *Lucius*, to come to the wilderneſſe to ſerue our Lord, becauſe thou didſt thinke that there are ſuch perfect men here, that thou ſhalt not be able to be equall with them: for I tell thee, that the houſe and goodneſſe of our Lord is ſo common vnto all men, that there is nothing in it which is denied the good; nor gate in it, which is ſhut againſt the bad. How wilt not thou that the houſe of God ſhould be open, and common vnto all men, ſeeing that hee is the father and Lord of all men? And doeſt thou not know, that in the houſe of God they open to reward the good; and to the bad they open to pardon them? Neither becauſe thou haſt beene a long time

naught;

naught; neither becauſe thou art growne old in thy ſinnes, thou oughteſt to leaue to take the croſſe and follow Chriſt. And furthermore, thou ſhouldeſt put before thine eyes, not onely *Simon Cyreneus*, which tooke the croſſe late by the way; but alſo the thiefe which tooke it very late: for euen vntill the laſt moment of death, God keepeth his gates open for thee. Seeing that Chriſt doth carrie the croſſe which thou ſhouldeſt haue carried, vntill the midſt of the way: why wilt not thou carrie it with *Cyreneus* vntill the end? It was not done without a great myſterie, that Chriſt would not carrie the croſſe vntill the end: nor yet that *Cyreneus* ſhould carrie it from the beginning, but that the labour ſhould be deuided among them both, to giue vs to vnderſtand thereby, that we without him cannot better our ſelues, and that he without vs will not pardon vs our ſinnes; ſo that on our ſide, there is required amendment; and on his ſide mercie.

In that laborious iourney, from *Pilats* houſe, vnto the Mount of Caluarie, Chriſt tooke more ſpace of time to carrie the croſſe on his ſhoulders, then *Cyreneus* did; and reached more in the doing of it, then *Cyreneus* did: to teach vs thereby, that in caſe of pardoning vs, and being come to the iumpe of examining vs; our Lord muſt bring more with him from his owne houſe, than our Iuſtice doth deſerue.

There is likewiſe another kinde of people which doe carrie the croſſe vpon their ſhoulders, not to be crucified on it, as Chriſt was; but becauſe others ſhould be crucified on it; as *Cyreneus* did, who bare the croſſe, on which they ſhould put Chriſt to death, and himſelfe remaine ſafe and ſound: yea, he was not onely crucified on it, but they payd him the hire of his iourney.

Chriſoſtome vpon the praiſe of the croſſe ſaith, With *Cyreneus* hee doth carrie the croſſe to crucifie another, who through naughtineſſe and falſe witneſſe doth diſcredit his brother: for of the two, it is a leſſer hurt to crucifie one in his perſon, then to take away his fame. When doeſt thou make a croſſe to kill thy neighbour with; but when thou doeſt make ſome conſpiracie againſt him? When doeſt thou crucifie him among theeues, but when thou doeſt compare him vnto other naughtie men? When doeſt thou ſtrike him to the heart with a launce, but when thou doeſt

bereaue him of all his credite? When doeſt thou giue him to drinke, gall and vineger; but when the good workes which hee doth, thou doeſt wreſt and condemne them for naughtie ones? When with the hangmen doeſt thou laugh at thy brother crucified, but when of the hurt that thou haſt done vnto him, thou doeſt take pleaſure and contentment? What wilt thou that I ſay more vnto thee, but that ſo many times thou doeſt call to thy remembrance thy owne paſſion, as thou doeſt take reuengement vpon thine enemies? *Cyrillus* vpon Saint *Iohn* ſaith, O how many more diſciples *Cyrenens* hath than Chriſt hath! Who doe make croſſes not to crucifie themſelues, but to looſe their brothers; inſomuch that then they haue them crucified, when they are wholly diſhonoured. With *Cyrenens* hee doth carrie the croſſe to crucifie another, who hath no feete to goe to Church, nor hands to giue almes, nor a minde to forgiue iniuries, but for all that hath a heart to inuent them, and tongue to vtter them; inſomuch that in his heart he ſheweth himſelfe ſuſpitious, and in his tongue malicious. With *Cyrenens* he doth carrie the croſſe to crucifie another, vnto whom no man doth wiſh hurt vnto, nor ſpeake euill of, and yet is ſo bad himſelfe, and ſo enclined to doe euill, that hee thinketh vpon nothing but vpon naughtineſſe, ſpeaketh nothing but naughtineſſe, nor neuer doth any thing but naughtineſſe: who, as the Salamander dieth when the fire goeth out, ſo is he no where, when he raiſeth not a ſcandall. With *Cyrenens* he doth carrie the croſſe to crucifie another, who being a Prelate or Preacher, doth inuite others to doe great penance, and vſe much abſtinencie, and yet will neuer proue it themſelues; ſo that like true diſciples of *Simon Cyrenens*, they laboured to crucifie others, and take pleaſure themſelues. *Peter Bleſenſis* ſaith in an Epiſtle, With *Cyrenens* hee doth carrie the croſſe to crucifie mee and not himſelfe, who maketh me to Faſt, himſelfe being full; who maketh me goe naked, himſelfe being cloathed; who maketh mee to riſe early, himſelfe lying in bed; who commandeth me to labour and trauell, himſelfe ſporting himſelfe: and alſo hee who preacheth patience vnto me, hauing himſelfe none at all. And hee addeth further, I doe not hold him for a father, but a father in law; not for a Preacher, but a falſe dealer, who in the counſels which hee

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glueth me, is another Saint *Paul*, and in the workes which he doth to me, is another *Cyreneus*. *Ponunt enim onera grauia & importabilia, &c.* saith Christ speaking of the Pharises; as if he would say, They preach in their chaires, and put vpon their subiects, burdens which they cannot beare, and commandements which are not conuenient to keepe; and yet they themselues are so fine and delicate in their owne persons; and in their owne life so licentious, that they will neither beare them with others, nor yet helpe them with one finger to execute them. The word *importabilia*, is to be noted; that is, that they loade them with burdens not able to be borne, and vncredible burdens, wherein the Sonne of God is much grieued and molested, and his Gospell greatly discredited: for he hauing said that his yoke is sweet, and his burden light, they make of the Church a Synagogue, he hauing made of the Synagogue a Church. When did the Sonne of God make of the Synagogue a Church, but when vpon the crosse, he gaue an end vnto the old Law, and instituted another new Law? Who doth make of the Church a Synagogue, but onely he which maketh the Law which Christ made sweet, become intollerable? It is also to be noted that Christ saith, *Digito autem suo, &c.* That is, that not onely they will not take the burden vpon their shoulders, no nor so much as helpe with one finger to loade them, where we may boldly say; that euen as by the two hands are vnderstoode the two Testaments, and by the tenne fingers are vnderstood the ten commandements: so in like maner, we will say of him, that he doth not put one finger to the worke, who doth not keepe one onely commandement. Venerable *Bede* saith, Hee is a brother of the naughtie Pharisees, who in Christian Religion, not obseruing that which is of the greatest substance in the faith, putteth great rigour in keeping the ceremoniall part thereof: in so much that such a one is like vnto a foolish Gardener, who if his Tree haue leaues, careth not at all, if all the fruite bee lost.

It is also to be waighed, that Christ doth not rebuke the Prelates of his Church, because they doe not labour with all the fingers of their hand, but because they will not labour so much as with one finger, thereby to teach vs, that the good gouernment

of a Prelate doth not so much consist in the wearying of his owne body, as in hauing a great care ouer all his businesse. Why doest thou thinke, my brother, that Christ doth not aske of thee so much as the corporall labour of one finger, but because that in spirituall things thou shouldst employ all thy hart? For as S. *Bernard* saith, Christ did not command Prelates to take iourneyes, but to teach, nor to digge but to preach, nor to sweat but to watch, nor to augment their reuenewes, but looke vnto their couents, for in the latter day, Christ will not aske whither they haue enriched the Monasterie, but whether they haue serued him in the Quire: To command that the Prelates of his Church, should touch the burden at the least, with one finger, is to signifie vnto them that he doth not exclude them from any trauell: for vnto that Prelate vnto whom our Lord doth giue strength to labour, he ought to bestowe it in his seruice; because that if he trauell, and if his workes be more then his words, let him be assured that hee shall animate others, and merit for himselfe. The Prelate doth trauell more with one finger, than he, who is vnder him with all his body: for according vnto *Plato*, mens hearts are much more moued, by the examples which they see, than with the words which they heare.

Finally, wee say, that Christ did first put his hand to the crosse before *Cyreneus*, thereby to teach vs that the Prelate should be at worke before his subiect: for otherwise it should be as if *Cyreneus* had giuen the crosse first to Christ, and not Christ to *Cyreneus*. What other thing is it for Christ to beare his crosse vntill he were wearie, but that the good Prelate is bound to trauell, vntill hee bee able to trauell no more? Then the Prelate doth beare the crosse halfe the way, and the subiect beareth it out vnto Caluarie, when the Prelate doth begin to worke, and the subiect endeth it.

CHAP. XXI.

CHAP. XXI.

How the daughters of Hierusalem went weeping after Christ, and how he had greater compassion on the teares which they did weepe, than of the torments which he did suffer.

Sequebatur eum multa turba populi, & mulierum quæ plangebant & lamentabantur eum, saith Saint *Luke* in the 23. chapter, As if he would say; When they did leade good Iesus to be crucified, to the Mount of Caluarie, there went after him a great multitude of men, and a great company of women, and the office which they did vpon the way, was, that the men went tormenting him, and the women went weeping by him. *Hilarius* to this purpose saith; When the Sonne of God came into this world, finding none to redeeme, nor any for whom to die, but onely men and women: his pleasure was and he commanded, that as well the women as the men, should be present at the time of his death, because they should be both certaine that none of them was vnredeemed. *Agmon* in his glosse saith; If Christ should haue died among women onely, they would haue said that he had died for them alone; and if he had died among men onely, they would haue said that hee had died for them alone: and because they should haue no doubt, but that his redemption did extend it selfe and reach vnto all, his will was that all should be witnesses of his death.

Miserationes eius super omnia opera eius, saith the royall Prophet *Dauid*, speaking with God: as if he would say, O great God of Israel, it is so naturall a thing in thee, alwaies to vse mercy, and an amie of clemencie is so pleasing vnto thee, that if in all vertues thou doest excell other mens vertues, in the vertue of clemencie thou doest excell and go beyond thine own proper vertues. *Cassiodorus* vpon this place saith, It wanteth not a mysterie that the Prophet doth not reckon the workes of mercie which hee doth vnto vs, among other workes which are common vnto all creatures:

becauſe he ſaith not, his mercies among his workes, but his mercies are aboue all his workes, becauſe that mercy and clemencie in God is nothing elſe, but as it were a white, vnto which all his workes doe aime at, and a high Tower which all doe obey. And he ſaith further, Is not Gods mercy aboue all his workes? ſeeing that if we view and reuiew all the holy Scripture, it is found for a trueth, that from the firſt inſtant, that God made the heauen and the earth, he neuer did any worke, in which there did not ſhine his clemencie and mercie. He vſed mercy with *Adam*, that in ſinning he killed him not; with *Cain*, in that he did beare with him; with thoſe of the floud, which hee waited for; with thoſe of Niniuie, whom he did pardon; with the Ægyptians, which he did aduiſe; with the good thiefe, whom hee heard preſently. S. *Ierome* his gloſſe ſaith, *Super omnia opera eius*, Is his mercie and pitie, ſeeing we be certaine that if in hell onely he doth execute the rigour of his iuſtice, yet in heauen and in the earth; yea, and in the ſelfe ſame hell he doth make proofe of his mercie. Who dare affirme with truth, that our Lord doth not vſe mercy with thoſe which are damned in hell, ſeeing their ſinnes were more in number than now their torments are?

To come then to our purpoſe, one of the greateſt myſteries which is to be noted in the paſſion of the ſonne of God is, that the more he was accuſed and tormented, yet he neuer forgot his office of being merciſull, nor did euer ſhew himſelfe reuenging, although to be ſuch a one hee had many occaſions and great reaſon: for there was neuer done ſo great iniuſtice vnto any perſon in the world, as when they did put to death the Sonne of God by iuſtice. O high myſterie! O vnknowne ſecret! that the Sonne of God going by the way of Caluarie bare-footed, loaden with his croſſe, condemned for a naughtie man, and bleeding ouer all his bodie; yet did lift vp his head, turned his face, and began to comfort the women which went after him weeping, and taking pitie on him, ſhewing greater compaſſion for the teares which did runne from them, then of the bloud which did flowe from himſelfe. What meaneth this, O good Ieſus, what meaneth this? haſt thou compaſſion on the women which goe after thee weeping, and haſt thou no pitie on thy fleſh which goeth bleeding? doeſt thou not

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see what difference there is, betwixt wetting with teares the cheekes, and watering as thou dost water with bloud the streets? hast thou compassion on the women which goe to see how they doe execute thee, and hast thou not pitty on thy selfe, which dost goe to bee executed? doest thou comfort the mothers of those which doe crucifie thee, and forget thy mother which goeth with thee to be crucified? St. *Barnard* vpon the passion of our Lord saith, O who could haue seene that procession from Hierusalem to Caluarie, should haue seene goe before all the rest, the cryer, crying and publishing the iudgement, then the hangman with the nayles, then Christ with his crosse, then the Theeues with their crosses, then the Sergeants which watched them, then the Women which cryed, and in the end, an infinite number of people which looked on. After the Sonne of God condemned, went the comfortlesse Mother, who euery where, where she found the tracke of his bloud shed, did not onely swoone vpon it, but did also worship it vpon her knees and make it cleane with her teares. O my soule, O my bowels, why doe you not stay heere a little, why doe you runne so fast by so high a mysterie? you must also now vnderstand, that all the dust which the Sergeants and Cryers did raise with their excommunicate feete, the Sonne did lay with the bloud which he shed; and the Mother with the teares which she did weepe.

Anselmus in his meditations saith, Goe, O my soule, goe from Hierusalem, vnto Caluarie, after thy good Iesus, because that of the sweate which hee sweateth, and of the bloud which issueth from him, and of the teares which the mother doth weepe, and of the dust which with his steppes hee doth hallow, thou shalt make such a good medicine, that it may suffice to vnstop and open all thy disease, and giue thee all the good which thou desirest. And he saith further, What doest thou desire, O my hart, what doest thou seeke for, O my soule, which thou maist not find in this holy iourney? If thou wilt the crosse, there he goeth lifted vp; If thou wilt haue Christ, there he goeth bleeding; If thou wilt haue *Cyrenæus*, there hee goeth loaden; If thou wilt haue the Cryers, there they goe crying; If thou wilt haue the Women, there they goe weeping; yea if thou wilt haue the sorrowful Mother, there she goeth swooning.

ſwooning. *Deus tu conuerſus vinificabilis nos, & plebs tua lætabitur in te*, ſaith *Dauid* Pſal. 74. as if hee would ſay, All our perdition ſtandeth in nothing elſe, O thou great God of Irael, but in that, that thou doeſt turne thy ſhoulders vnto vs: and our ſaluation conſiſteth in no other thing, but in that, that thou doeſt ſhew vs thy countenance: for all our works doe little auaile vs, if they be not beheld by thee, and of thy goodneſſe accepted.

The holy Scripture maketh great reckoning of ſeeing God on the backe or ſhoulders, or to ſee him in the face, as it appeareth in *Iacob*, who ſaid, *Vidi Dominum facie ad faciem*; and of *Moſes*, when hee ſpake with our Lord face to face: that is, *Moſes* did ſpeake with God face vnto face, as thoſe are woont to ſpeake, betwixt whom there is ſome particuler friendſhip. *Origen* in his Periarchon ſaith, As it is a ſigne that we beare hatred vnto him, vnto whome wee ſpeake with our backe toward him, and a token of friendſhip to ſpeake to one with a cheerfull countenance, ſo in like manner then our Lord doth turne his ſhoulders to vs, when he will not impart his holy graces vnto vs, and then he doth ſhew vs his holy face, when hee doth communicate vnto vs his loue and grace. *Caſſiod.* vpon the Pſal. ſaith, It is not in vaine, that *Dauid* ſaith, *Deus tu conuerſus vinificabilis nos*; which is to aske for himſelfe, and for his cómon-wealth, that he would giue him of his high grace: for if the Lord will not giue vs in this world of his grace, hee will not giue vs in the other, of his glory. For thoſe daughters of Sion to goe after Chriſt and behind his ſhoulders, was to goe in his diſgrace, and Chriſt to turne his face towards them, was to bring them to his grace: inſomuch that then we may truely ſay, that our Lord doth turne his face towards vs, when he doth place vs in the number of his elect.

Anſelmus to this purpoſe ſaith, What new thing is this, O redeemer of my ſoule, what new thing is this? doeſt thou not ſo much as lift vp thy eyes to *Pilate*, although he coniure thee, nor doeſt thou not ſpeake one word to *Herod*, albeit he intreat thee; and yet of thy owne proper will, doeſt thou turne thy face vnto the daughters of Sion, and comfort them with thy holy word? doeſt thou more for the teares which women weepe behind thy backe, than at the entreaty which Kings and their deputies make

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in thy presence? It wanteth not a high mysterie, and a deepe vnderstanding, that the Sonne of God would neuer turne his face to the daughters of Sion, vntill with cryes and lamentation hee heard them weepe, *Quia plorabat & lamentabatur*. Insomuch that they should neuer haue seene Christ his face, if they had not first in teares bathed their owne face. O my soule, O my heart, behold how the daughters of Sion, and afflicted Iesus, will draw the one to the other, and erect the point to speake one to the other: It is no reason that thou shouldst not finde thy selfe among them, and in the midst of them; for if thou doe it looke vpon his face, thou shalt see it runne downe with bloud; and if thou doest looke vpon their faces, thou shalt see them flow in teares; Insomuch that at the best hand, thou shalt escape baptized in teares, or dyed in bloud. O sorrowfull step, O high mysterie, at the very houre and moment, in which to the daughters of Hierusalem Christ turned to behold them; where as they beheld his face, and saw it runne bloud, and hee beheld their faces, and saw them shed teares, they had of him, and he of them, such great compassion, that Christ his passion was doubled, and their compassion encreased.

What tongue is able to set it foorth, or what fingers to write it! Or what eyes to weepe it! To see what was the countenance of pittifull Iesus, when he turned to looke vpon them, and they stayd to behold him? Of the bloud which ran from the thornes, and of the dust which did rise of his feete, and of the sweat which came from his body, his face was so changed, and such a hard crust baked on it, that scarce any man could know him, if he had not turned to speake to them. *Remigius* vpon St. *Luke* saith, In the iourney of Caluarie, when Christ did looke vpon those which went before, he had his shoulders towards those which remained behind, and when he turned to speake vnto those which were last, he turned his shoulders vnto those which went before, insomuch that like a stout captaine, hee spake vnto all, encouraged all, beheld all, animated all, and also accomplished all which was requisite to all men.

What other thing doth it signifie, to goe sometimes in the companie of men, and turne at another time to talke with women,

men, but that holy Ieſus is not careleſſe of the perfect which goe before, nor doth forget the imperfect which ſtay behinde? If the Sonne of God would alwaies haue carryed his eyes, and fixed them on thoſe which went before, and would neuer haue turned to behold and ſpeake vnto thoſe which remained behind, it had been a ſigne that he had made no reckoning but of ſuch as did alwaies ſerue him, and that eſteemed not at all of thoſe, which thorough weakeneſſe did ſinne and offend him. O what a great comfort it is vnto all ſinfull ſoules, that Chriſt would turne himſelfe to ſpeake with thoſe poore women! becauſe that to goe beholding thoſe which were before, and to turne afterward to ſpeake with ſuch as came behinde, may giue vs great hope and confidence, that hee will not withdraw his eyes from thoſe which doe ſerue him, neither that he will hide his face from thoſe which doe come after and follow him. Follow him then, O my ſoule, follow him, ſeeing that thoſe daughters of Hieruſalem did nothing but follow and come after holy Ieſus, and weepe a few teares behind him, the which were ſhead in ſo good time, that for no other cauſe, but becauſe he heard them cry, he reſolued to ſpeake with them, and alſo to turne vnto them. That which Chriſt did vnto the daughters of Hieruſalem, hee was not by them requeſted, nor by the hangmen commaunded, nor by the Iewes importuned to doe, but hee of himſelfe of pure compaſſion that he had on them, did it: inſomuch that thoſe teares ought to bee very acceptable vnto God, ſeeing it were they which forced Chriſt to ſpeake with thoſe poore women.

Cyrillus vpon St. *Iohn* ſaith, What other thing did our Lord meane to teach vs, in that, that hee would but looke vpon thoſe which went before, and thoſe which came behinde, not onely looke vpon them, but alſo ſpeake vnto them, but that wee ſhould principally and moſt of all, viſite the weake and imperfect in their temptations, and comfort them moſt of all, in their tribulations?

Chryſoſtome vpon the myſterie of the croſſe ſaith, It is much to be noted, that in the iourney of Caluarie the daughters of *Syon* did firſt begin to weepe before that Chriſt would turne vnto them, whereof we may gather, that no man ſhall deſerue to taſte

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of the high myſteries of his holy paſſion, vnleſſe it be ſuch a one as ſhall ſet himſelfe to contemplate on it with a weeping face. The daughters of Hieruſalem which went weeping after Chriſt, did not goe mocking nor laughing, but weeping and ſobbing: becauſe there is no better lure, nor call, to cauſe Chriſt to ſtoope to our bowels, than to ſee our eyes full of teares: who did euer ſee God ſend comfort vnto thoſe which did laugh, as he hath ſent to comfort ſuch as did weepe?

CHAP. XXII.

Of the great accompt which our Lord made of the teares which the daughters of Hieruſalem did ſhead, and how he doth inuite all men to weepe and none to laugh.

Mulier quid ploras? Theſe wordes Chriſt ſpake vnto *Mary Magdalen*, as if hee would ſay, Tell me O woman, tell mee I pray thee, why doeſt thou weepe ſo faſt, and why doeſt thou ſo much grieue? It is much to bee noted, that Chriſt doth not aske her an account whether ſhee goeth, nor who ſhe is, or whome ſhe doth ſeeke for, but onely why ſhe doth weepe? which was to aske her why ſhee did call him, becauſe the ſonne of God is ſo familiar vnto all ſuch as weepe, that it ſeemeth vnto him, that for no other cauſe a man putteth himſelfe to weepe, but with a loude voyce to call for his God.

Let no man thinke that wee haue ſpoken inconſiderately in ſaying, that it is for no other cauſe that a man betaketh himſelfe to weepe for his ſinnes, than to call to God with a loude voice: for euen as the heart doth manifeſt his ioy by the tongue, ſo the ſoule doth manifeſt her griefe by the eyes, inſomuch that how many are the wordes which we ſpeake, ſo many are the teares which we ſhead.

Seneca in his booke of Clemency ſaith, More credit ought to be giuen vnto the teares which we weep, than vnto the words which

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we ſpeake, becauſe the tongue doth oftentimes lie in that which he ſpeaketh, but the eyes doe ſeldom deceaue, in that which they weepe. So many are the griefes and anguiſhes which euery moment paſſe by the heart, and torment him, that he hath not onely ſmall time to tell them, but there is but little alſo in the tongue to rehearſe them, and hereupon it is, that becauſe the ſorrowfull heart cannot ſpeake, he doth comfort himſelfe in weeping. *Origen* vpon this place ſaith, When Chriſt ſaith vnto *Mary Magdalen*, woman why doeſt thou weepe, he would ſay nothing elſe vnto her, but O woman why doeſt thou importune me, why doeſt thou call me, becauſe that by ſeeing thee onely cry, thou doeſt make me come to viſit thee.

The office of weeping is an office much ſet by in the holy ſcripture, and before our Lord very acceptable, becauſe that in *Eſay* chap. 3. God giueth licence to the Angels to weepe, and that they weepe bitterly, not the euill which could come vnto them, but that which they ſaw Chriſt to ſuffer. S. *Ierome* vpon *Eſay* ſaith, He who gaue the Angels licence that they might weepe, would not in all likelihood giue licence vnto men that they might laugh, ſeeing that men haue as great reaſon to weepe, as Angels haue to laugh. What ingratitude can there be in the world like vnto this, that is, to ſee the Angels weep for that that Chriſt doth ſuffer, and that man ſhould not weepe, ſeeing that for him onely he did ſuffer? What meaneth this, O my ſoule, what meaneth this? Doe the Angels weep to ſee Chriſt ſuffer ſo much, and wilt not thou weepe to ſee him redeeme thee with his bloud? The Angels doe weepe the Paſſion of him who reſtored their ſeates, and doe not men weepe the death of him who redeemed their ſoules? O what a great and high exerciſe ought to be the exercciſe of weeping, ſeeing God made ſuch reckoning of the teares which St. *Peter* did weepe, and of thoſe which *Mary Magdalen* did weep, and of thoſe that the daughters of Sion did weepe, and of thoſe which the Angels did weep, and dothalſo at this day of thoſe which we weepe, ſo farre, that for our weeping Chriſt himſelfe commeth to laugh. Our Lord doth not laugh in mocking ſort, but doth allow in earneſt of our teares, for how much doe diſpleaſe him the vanities which we thinke, ſo much doe pleaſe him the teares which we weepe.

weepe. *Vocauit Dominus ad fletum, ad planctum, ad calui-tium, & ad cilicium*, said God by the Prophet *Esay* in the 22. chap. as if he would say, When our Lord will make his house merrie, and recreate his owne person, hee doth inuite and call all his friends to apparell themselues in cloath of haire, to weepe with their eyes, giue great cryes, and also to teare and rent their heart.

The reioycing and feasting which God vseth, is very contrary vnto the mirth and reioycing of the world, seeing that the one doe cloath themselues in cloath of golde, and the other in cloath of haire; the one speake, the other be silent; the one sing, the other weepe; the one combe their haire, the other teare theirs; insomuch that among the friends of God, hee doeth most of all reioyce in the feast, which from the heart doth most weepe. Our Lord hath great reason to giue vs sackcloath in stead of cloath of gold, and to giue vs cloath of haire in stead of silke, and to command vs to teare and rent our haire, in stead of combing vs, for seeing that he will giue vs another reward, than the world doth giue vnto his worldlings, it is very iust, that we be better than they bee. St *Basill* vpon these wordes of the Psal. *Iacta cogitatum tuum in Domino*, saith, Let vs suffer our selues to be inuited of our Lord, let vs yeeld our selues to his liking, for if it seeme a hard matter to couer our selues in his house with sackcloath, and apparell our flesh with cloath of haire; we may well comfort our selues in that, that all such as goe into his house weeping, doe returne afterward from his presence laughing.

What other thing is it to shaue our heads of superfluous haires, but to pull out of our hearts superfluous thoughts? what other thing is it, for our Lord to inuite vs, and to haue our eyes full of teares, but that we should weepe and repent vs of all our offences? what other thing is it for our Lord to inuite vs, to couer our flesh with cloath of haire, but that we should make our selues naked, and put from vs all vices? O my soule, O my heart, goe then, goe after the daughters of Sion, and I counsell thee, and counsell thee againe, that if thou wilt accompany them, thou shalt also goe weeping with them, for at the very instant and houre that thy eyes shall begin to weepe, the Sonne of God will begin to turne to thee.

Bonauenture saith, O good Iesus, O redeemer of my soule, what a new agonie thou wast in, at that time, that thou wouldst turne thy face to the daughter of *Syon*! for at the very instant that thou wast about to stay, and speake vnto those poore women, the hangman thinking that thou wouldst runne away, hastened thee to goe faster, in so much that, that which charity moued him to doe, malice hindered him to performe.

It is a thing to be admired, that in all that iourney to Caluarie, it is not read, that good Iesus should looke vpon any, stay with any, nor speake one word, but with the daughters of Hierusalem, the which most excellent gift and fauour, they did not deserue so much for seruing him in his life, as for following him and weeping in his death.

Bede vpon S. *Luke* saith, Our Lord doth much account of such as thinke vpon his passion, seeing that the daughters of *Syon* did onely follow him, he regarded more the teares which they did weepe, than all the demaunds which *Herod* and *Pilat* made vnto him.

Conuerte nos domine ad te, & conuertemur, innoua dies nostros sicut a principio, said the great Prophet *Hieremie*, in the prayer of his lamentations: As if he would say, Turne vs, O great God of Israel, turne vs to wards thee, to the end that we may stand vpright, and not on one side, and renue our dayes which are past, to the end that they may bee such as they were in the beginning, that is, when we were created by thee. *Rupertus* saith, When doth our Lord turne vs vnto our first yeeres and dayes, but when in stead of our first old innocencie, which by sinne we lost, he doth giue vs his grace, with the which we may saue our selues?

It is much to be noted, that the Prophet dareth not say, I Lord will turne vnto thee; but aske him and intreat him, that he would turne him vnto him; wherein hee doth teach vs, that if wee haue power of our selues to goe from the seruice of God, yet we haue none to turne vnto him without him. What would the other Prophet say when he said, *Perditio tua ex te Israel, ex me autem saluatio*, but that if we did fall on the ground, we could neuer lift our selues vp againe, if God did not giue vs his hand?

S. *August.* in his confessions saith, I am very much fallen from mine

mine eſtate and degree, ſithence that ambition doth raigne in me, enuie diſquieteth me, anger ouercommeth me, gluttonie corrupt me, ſloath not goe from me, couetouſneſſe enſue me, and leacherie incenſe me; what will become of me, O good Ieſus, what will become of me, if thou doe not turne me to thee, and into thee, ſeeing the world hath already turned me into him? hee hath ſo changed me into himſelfe, and hath ſo eſtranged mee from my ſelfe, that I doe ſcarce know my ſelfe, and as it were neuer thinke vpon thee.

Seeing that hauing turned thy ſelfe vnto *Peter*, thou diddeſt pardon him, turned vnto *Marie Magdalen*, thou diddeſt comfort her; and turned vnto the woman which had the flux, thou diddeſt heale her; & turned vnto the daughters of *Syon*, thou diddeſt comfort them; and turned vnto the thiefe, thou diddeſt forgiue him: turne thy ſelfe vnto me who am a greater thiefe than the naughtie thiefe, ſeeing that without confeſſing me, and amending me of my fault, would helpe my ſelfe with thy mercie.

Remigius in a Sermon ſaith, the daughters of Hieruſalem would neuer haue turned themſelues vnto Chriſt, if Chriſt ſhould not firſt haue touched their hearts, and with his grace haue lightened them; ſo that in the way as he went to die, he left not off the office of preaching. Hee did not ſo little good going that iourney preaching, but that hee turned the daughters of Hieruſalem that they ſhould weepe, the thiefe that hee ſhould repent, the Centurion that hee ſhould confeſſe him, the Sunne that hee ſhould darken himſelfe, and many of the common people, which through repentance went ſtriking their breaſts. *Anſelmus* in his Meditations ſaith, When the daughters of Hieruſalem went after weeping, and when thou diddeſt turne vnto them, and they beheld what a one thou waſt, how was it poſſible, O my ſoule, that thou ſhouldeſt not die in ſo narrow a ſtraight? thou ſhouldeſt haue ſeene the hangmen by him, the theeues at his ſide, the Gentiles before him, the Iewes behinde him, the Centurion not farre from him, the Guard about him, the gibbet in his eye, his friends farre from him, and all his acquaintance viewing him. What other fruit dooſt thou gather of all this company, but

that euery one of them in a diuers manner doth torment thee? what doe the hangmen giue thee but torment? the theeues, but dishonour? the Iewes, but scoffes? the Gentiles, but shame? thy friends, but anguish? thy acquaintance, but paine? and the gibbet, death? O good Iesus, O the loue of my soule, by the bloud which issueth out of thy vaines, I coniure thee, by the teares which the daughters of Hierusalem weepe, I aske thee, that thou tell and declare vnto mee, what is that which thou seest, when thou dooſt looke on any side? if thou dooſt looke downe, thou dooſt see the dirt which they cast at thee; if thou looke vp, thou seest the crosse which thou dooſt carrie vpon thy shoulders; if thou dooſt looke vpon thy sides, thou seest the theeues which beare thee companie; if thou looke before thee, thou seest the hangmen which leade thee; if thou looke behinde thee, thou seest the Centurions which guard thee; if thou looke vpon thy selfe, thou dooſt see thy selfe suffer; if thou looke vpon me, thou seest me alwaies sinne? When thou didst goe into the houses of the Pontifices, thou didst goe onely to iudgement, but in this iourney of Caluarie, thou dooſt goe iudged and condemned; insomuch that thou dooſt not goe now to heare sentence, but to see that they execute sentence in thee.

Ambroſe saith the sonne of God, doth many things for his enemies, which no man would doe for his friends, and from hence it riseth, that to appease Gods wrath hee is true God, and to pay for man, he is true man. Finally, before all men and for all men, and among all men, thou didst carrie the tree of the crosse, grating vpon thy shoulders, wearying thy members, punishing thy selfe, and redeeming me.

CHAP. XXIII.

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Why Christ did not call the women which followed him, simply women, but daughters of Hierusalem, and in expounding of this, there are discouered many mysteries of Scripture.

Filiæ Hierusalem, nolite flere super me, sed super vos me ipsas flete. Luke 22. Christ spake these words to the daughters of *Syon*, when they went after him weeping. As if he would haue said vnto them, Take no care to weepe for me, O you daughters of Hierusalem, but weepe for your selues, and take pitie on y our owne creatures, because you shall see such great persecutions in your persons, and such troubles through your houses, that you shall entreate the mountaines to couer you, and the dennes that they would defend you. For Christ to speake with women, and in so publicke a place, and so dangerous a time, and when hee went breathing with wearinesse, and to turne his face vnto them onely, and to command them that they should not weepe for the death of his body, but the reuengement of his people: those things are all worthy to be noted, and also full of mysteries to vnderstand. Saint *Augustine* in a Sermon of the Samaritane woman, saith, With very women, and also very fildome times, and in very fewe words, the sonne of God did speake or deale among women; and although hee was of many vices accused by his enemies, yet hee was neuer noted nor defamed with women, because they could not discredit him, without defaming also of them. It ought also be very much noted, with what women our Lord did conuerse, and the words ought to bee had in remembrance which he spake vnto them, as a thing rare vnto him, and which he did fildome times.

Good Iesus then seeing that the terme of his life drew to an end, although not the office of his clemencie and mercy, his face turned vnto the daughters of *Syon*, and their eyes fixed vpon him,

he began to ſpeake vnto them, and called them daughters, the which word neuer proceedeth but out of his bowels. Chriſt to begin his diſcourſe with *Filiæ*, daughters of Hieruſalem, is ſuch a high myſterie, that it ſhall not be amiſſe, that we pauſe a little vpon it, becauſe that for the ſonne of God to call any ſonne, or daughter, is ſo new a thing in his mouth, that they neuer heard it in him, vntill that laſt houre.

Hilarius to this purpoſe ſaith, Albeit that Chriſtes words, in what time ſo euer they were ſpoken, are hard to be vnderſtoode, and profitable to follow, yet notwithſtanding we will ſay, that by how much the nearer the end of his life they were ſpoken, by ſo much the fuller of myſteries they are. *Quotquot autem receperunt eum, dedit eis poteſtatem filios Dei fieri*, ſaith Saint *Iohn* in his Goſpell; When the father of eternities had but one onely ſonne, and that a very well beloued ſonne, he gaue it him for a ſpeciall priuiledge, when he did ſend him into the world, that he ſhould call all thoſe children of God with open cry, which ſhould receiue him with good will. O high priuiledge! O happy licence! O great fauour neuer before giuen! by meanes whereof wee are made ſonnes of the father, brothers of the ſonne, pupils of the Holy-ghoſt, companions of the Angels, Pariſhioners of the Church, and heires of his glory.

What hath God more to giue vs, than to make vs his children? if he giue vs licence that we may be his children, will hee not giue vs licence alſo that wee may be his heires? and if wee be heires of his glory, what hath he to giue vs for all of this life.

Aymon ſaith, Great was the power of *Moſes*, ſeeing hee did open the ſea, great was the power of *Ioſhua*, ſeeing he made the Sunne to ſtand ſtill, great was the power of *Heleſeus*, ſeeing hee made the yron to ſwimme, great was the power of *Dauid*, ſeeing he did ſlea the Philiſtian; but much greater is the power which hee gaue vnto vs, in giuing vs licence to call our ſelues his children: by which name the Angels neuer durſt call themſelues, as wee doe eſteeme and account our ſelues. Since the time that the ſonne of God tooke fleſh of our fleſh, the Angels dare not make themſelues equall vnto vs, nor compare with vs, for as the Apoſtle ſaith, *Omnes ſunt adminiſtratores, in miniſterium miſſi*,

missi, propter eos qui hereditatem capiunt, In so much that according vnto this saying, euery one of them holdeth himselfe happie to watch, keepe, and serue those which serue Christ. In that that our Lord doth beare with so many iniuries, and forgiue vs euerie foote so many sinnes, it appeareth very plainely, how hee doth esteeme vs for his children, yea and for very tender children; because that before he made himselfe man, we had no sooner done a fault, but he payed vs for it. Immediatly as *Adam* sinned, he banished him; as *Cain* sinned, immediatly hee punished him; as they of the floud sinned, he immediatly drowned them; as those of Sodoma sinned, immediatly he burned them; as those of *Abyram* sinned, immediatly hee sunke them; and as *Dauid* sinned, he did immediatly reprehend him: in so much that where sinne harboured all night, there punishment stirred betimes in the morning.

Adhuc esca eorum erant in ore ipsorum, & ira Dei descendit super illos, said King *Dauid* in his 77. Psalm, As if he would say, When the children of Israell did aske of God, that he would giue them flesh to eate, he gaue them immediatly many Quailes to feede vpon, and because they asked rather of gluttony, then of necessitie, the Lord did punish them in such sort, that at the first morsell which they did put into their mouthes, they felt the sword at their throat. The Scripture could not haue set foorth more liuelier their gluttonie, and God his reuenge, seeing that at the same time they were chewing their meat, and God a punishing them, in so much that the men which died, were more then the Quailes which they did eate. But after that our Lord did take vs for his adoptiue children, he doth not deale so with vs, for if wee commit against him any foule sinne, he doth not presently draw the sword of his wrath, although hee make shew to be angry; in so much that in times past, if he did strike and not threaten, so now he doth threaten and offer but not strike.

Augustine vpon S. *Iohn* saith, Sithence the time that the sonne of God tooke flesh of our flesh, there hath neuer beene seene any such punishment, as that of the floud, nor as that of Sodoma, nor as that of Dathan, nor as that of the captiuitie of Babylon, nor like that of the destruction of Hierusalem, because hee doth now

rebuke vs like vnto children, but hee did ſcourge them like vnto ſlaues. It is alſo to be noted, that the Euangeliſt doth not ſay, that our Lord did take all men which hee found in the world for his children, but onely ſuch which had receiued him, in ſo much that God doth hold none for his, but him who fighteth vnder the banner of Chriſt.

Bede vpon S. *Iohn* ſaith, When S. *Iohn* doth ſay, that to thoſe onely which receiued him and beleeued in him, *Dedit eis poteſtatem filios Dei fieri*, He excludeth and caſteth out of Chriſtian inheritance, all outragious Pagans, perfidious Iewes, and curſed Heretiques; of whom we may truly ſay, that they are rather diſciples of Antichriſt, than the children of Chriſt. *Gregorie* in his Paſtorall ſaith, For no other reaſon, but becauſe he gaue vs power to be the chidren of God, the Angels doe reuerence vs, the diuels doe feare vs, the Saints doe loue vs, we make our benefit of the Sacraments, we call our ſelues the children of God, we enioy ſuch high priuiledges, and hope to be ſaued by them.

It is alſo to be weighed, that Chriſt doth binde vs to receiue him, and doth not tell vs where we ſhould receiue him, to weet, in the way with *Cyrenens:* or in houſe with *Zaccheus*, or in the Garden with *Marie Magdalen*, or in the ſhip with S. *Peter*, or on the croſſe with the thiefe; becauſe that it is better not to receiue a gueſt, then when he is come, to lodge him badly. What ſhall we anſwere in this caſe, but that where he will, and how he will, and when our Lord will come to our ſoules, we ſhould open the gates to him? Our Lord doth enter in by the eyes, when we adore him glorified in his fathers kingdome; hee doth enter in at the eares, when we doe heare Sermons; he doth enter in at the hands, when we doe giue almes; he doth enter in by the tongue, when we doe praiſe him; and he doth likewiſe enter in at the heart, when wee doe loue him. What wilt thou that I ſay more vnto thee, but that at the gate that he ſhall come ſooneſt to call, that thou goe preſently to anſwere. O bleſſed and happy ſoule, at whoſe gates Chriſt doth call! O ſorrowfull and vnhappy at whoſe he doth neuer knock! becauſe that to viſite vs, or not to viſite vs, it toucheth vs as neere, as to call vs ſlaues, or hold vs for his children, or to be his heires, or leaue vs diſinherited; becauſe it is the propertie of the

the ſonne of God, that when hee doth enter into our ſoules, hee bringeth all that he hath with him, and at the inſtant that he goeth from them, he carrieth all away with him.

O my ſoule, O my heart, I pray thee, and alſo coniure thee, that good Ieſus ſtriking with the hammer, thou open preſently the gate; which you doe and fulfill, when all that which he doth inſpire into your heart, you doe preſently put in worke.

When doeſt thou O my good Ieſus, beate with the hammer of my ſoule, but when thou inſpireſt me and perſwadeſt me to amend my life? when doe I, O my ſweet Ieſus, open vnto thee the gate, but when from my heart I weepe for my ſinne? when haue I, O good Ieſus, the gate ſhut againſt thee, but when my ſoule in naughtineſſe is obſtinate.

Barnard in his booke of conſideration ſaith, O how many times my good Ieſus thou dooſt ſpeake vnto me, and I doe not anſwere thee; thou dooſt call mee and I open not; thou dooſt knocke and I ſeele it not; thou dooſt counſell me, and I beleeue thee not; thou dooſt correct me, and I amend not; and alſo thou dooſt pardon me, and I thanke thee not. For as *Aymon* ſaith: Seeing it is true, that he gaue all thoſe power to be the ſonnes of God which receiued Chriſt; it is reaſon that wee receiue that which Chriſt ſpake, ſeeing we cannot receiue him as when he ſpake it; becauſe we merit as much in receiuing his doctrine, as the Iewes did demerit in not receiuing his perſon. *Auguſtine* vpon S. *Iohn* ſaith, It is to be weighed that S. *Iohn* doth not ſay in his text, That Chriſt made thoſe his children which did ſeeke him, but thoſe which did receiue him, becauſe our holy Lord is ſuch a friend vnto thoſe whom he doth loue, and ſo enamoured of ſuch as loue him, that there is no neede that they ſhould ſeeke him, but onely that they ſhould keepe him in their hearts.

Saule Saule cur me perſequeris? When the Sonne of God ſpake theſe words vnto *Paul* in the way to Damaſcus, did not good Ieſus goe after *Paul* running, and *Paul* goe from Chriſt fleeing? did not *Paul* goe fleeing from the faith of Chriſt, ſeeing he went to apprehend ſuch as did confeſſe Chriſt? did not Chriſt goe after Saint *Paul*, ſeeing he ſtruck him off his horſe, ſpake to him on the way, and placed him in the top of the Apoſtleſhip? O hidden

prouidence, O deuine mercie of the ſonne of God! in that, that at the very inſtant, when Chriſt did knock at his gate, ſaying *Saul* why dooſt thou perſecute me, *Saul* did anſwere Chriſt, Lord what ſhall I doe? God did not long ſtand calling at the gate of S. *Paul*, but at the firſt knock, which was at the firſt word, he opened vnto Chriſt; and of an Hebrew, became a Chriſtian, and of *Saul*, *Paul*, of a perſecuter, a Preacher, and of an open enemie, a tender and louing ſonne.

Chriſoſtome vpon the praiſe of *Paul* ſaith, Saint *Paul* was a childe, and a very welbeloued childe, ſeeing our Lord gaue vnto him alone more trauailes, then vnto all the reſt of his Colledge, becauſe it is a very ancient cuſtome in the houſe of God, for him to be the moſt familiar, who is moſt of all ſcourged and whipped at Gods hand.

Cyrill vpon S. *Iohn* ſaith, O good Ieſus, O redeemer of my ſoule, thy beloued S. *Iohn* giueth thee great honour, and giueth me great hope, in ſaying that to all thoſe which receiued him, he gaue them power to be the ſonnes of God, in ſo much that thou haſt the charge to ſeeke, if I will ſuffer my ſelfe to be found; and to goe after me, if I will ſtay for thee; and take me for thy child, if I will giue my conſent thereto; and alſo lodge in my bowels if I will receiue thee into them. If I ſhould not commit any offences againſt thee, what would I, that thou wouldſt not? what wouldſt thou denie me, that I ſhould aske of thee, if I would be to thee ſuch a ſonne, as thou art to me a father?

Vpon theſe words of the Prophet, *Veni Domine, noli tardare*, *Anſelmus* ſaith, Come O good Ieſus, O the loue of my ſoule, for now I will none of my feete, but to ſeeke thee; I will none of my hands, but to ſerue thee; I will none of my knees, but to worſhip thee; I will none of my tongue, but to praiſe thee; yea, I will none of my heart, but to loue thee: for ſeeing thou knoweſt not how to giue thy ſelfe vnleſſe thou giue thy ſelfe wholy, it is great reaſon alſo that I ſhould giue my ſelfe entirely and wholy vnto thee. Seeing that thou wholy and entirely dooſt keepe thy ſelfe to me, vnto whom ſhould I better keepe my ſelfe than vnto thee? Thy loue is ſo great towards all, and thou dooſt communicate ſo familiarly, with thoſe which are thine, and thou dooſt loue and

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reioyce as priuately with such as doe serue thee, as though thou hadst no other but them to loue, insomuch that thou doest loue all the world in generall, and doest reioyce with all such as are thine in perticular. Take heed then, O my soule, take heede that thou doe not loose the priuiledge which thou hast to be the sonne of Christ, from which priuiledge thou art so many times barred, as thou doest commit any sinne against him; for if it be true that the Sonne of God doth beare with his children for some wantonnesse committed in youth, yet hee will suffer no sinnes which are rustie with age.

Wee haue bestowed some time in expounding this saying, *Dedit eos potestatem filios Dei fieri*, because we should highly esteeme of it, that Christ doth giue vs licence to call our selues his children, because it is the highest title whereof we may vaunt, and it is the name which in heauen wee shall haue. *Hilarius* saith, O how much we are bound vnto the Sonne of God, in that, that at the same time with him, we should call our selues likewise, sonnes of God; insomuch, that he doth make vs equall with him, in calling vs as they called him, although we merite not as he did merit.

Vocabitur tibi nomen, quod os Domini nominauit, said God by *Esay* chap. 62. as if he would say, When thou, O my Sonne, shalt take humane flesh vpon thee, they wil change the name which before thou hadst, and they will giue thee another name which thou knoweſt not, the which name shall be so wonderfull, and so new, that it shall be named onely by the mouth of God.

Rupertus his glosse saith, This name of the sonne of God, although aboue in Heauen it was an old name, yet heere on earth it was a new name, for vntill the comming of Christ none in the world called himselfe, the Sonne of God, and if he did so call himselfe, he might well do it, seeing the Apostle saith, that he thought it no rapine to be equall vnto God. *Gregorie* vpon St. *Iohn* saith, As here vpon earth we doe call Christ the naturall Sonne of God, so he in Heauen doth call vs the adoptiue sonnes of God, insomuch that he doth honour vs there, as we doe honour him heere, and he doth call vs there, as we doe call him heere.

Remigius in an Homilie saith, For my part I beleeue, that the names which we had giuen vs here at the Font, they will change

vs

vs aboue in bliſſe, becauſe I ſhall not be called *Remigius*, which is my humane name, but I ſhall be called the Sonne of God which is a diuine name, inſomuch that in the generall reſurrection, at the ſame time our bodies ſhall be glorified, and theſe our mortall names changed.

Eſay doth very well ſay of Chriſt, *Vocabitur nomen tuum nouum*. Seeing the name which they gaue him was ſo new, that no man was ſo called vntill he came into the world: for if by this name Ieſus, *Ioſhua* was called and with this name Chriſt, *Dauid* did entitle himſelfe; yet for one onely man to call himſelfe together Ieſus Chriſt, as no man could deſerue this name, ſo none but hee durſt ſo call himſelfe. O great goodneſſe! O high liberalitie of thee my good Ieſus! what Prince is there ſo liberall this day in the world, that if hee doe diuide his Kingdome with his ſonne or any other, yet doth not reſerue vnto himſelfe alone the title of the King? What Prince doth there liue this day in the world, ſo prodigall or waſtfull, who if he make largis of all his wealth, yet doeth not keepe vnto himſelfe his honour? onely our holy Lord was he who had greater reſpect vnto that, that hee did loue vs, than vnto that which he did giue vs, by reaſon whereof hee did giue vs his honour, ſeeing hee did ſuffer vs to be called his brothers, and doth giue vs his wealth and riches, ſeeing we are heires vnto him.

O my ſoule, O my heart, eſteeme it not a little to call your ſelfe as Chriſt is called, and to inherite as you ſhall doe, the goods and riches of Chriſt; ſeeing that within that inheritance falleth alſo his holy perſon, and in happening vnto you ſuch high riches in that diuiſion, bee ſure and certaine, that men ſhall worſhip your ſteppes, and the Angels waite betimes in the morning at your gates.

CHAP. XXIIII.

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Why Christ would not answer Herod, being vrged of him, and why hee did speake to the daughters of Hierusalem, not being entreated by them, and of many other thinges notably handled in this chapter.

Olite flere super me, sed super vos, Luke 23. All that which wee haue spoken in the last chapter, hath beene to make vs wonder and maruell, that the Sonne of God would call the women which went weeping after him, daughters; seeing that at that instant hee could in no wise comfort them so much as by calling them daughters, and vttering such high wordes vnto them. All those women which went there, were sisters or kinswomen of the high Priests and Pharisies, which lead Christ to be crucified, and had beene at his condemnation: so that this being so, good Iesus had greater reason to turne his shoulders vnto them, than to settle himselfe to speake vnto them. From the woman whose husband doth take my life from me, and rob me of my honour, how is it possible that I should not take away my speech? *Bede* vpon *Luke* saith, Those women being as they were naturall borne children of the murdering and excommunicate Citty, where Christ was condemned to die, and cast out with discredit and reproach, and carryed away with rigour of iustice, hee should haue made no reckoning of their teares, seeing that their parents had made no estimation of his good doctrine. O great mercie, O goodnesse neuer before heard of! considering that the sonne of God, not regarding that those women were of the trayterous and excommunicate Citty, yet on the way to the mount Caluary would stay for them, and would turne vnto them, and talke with them, and aboue all, call them daughters of Hierusalem, in such sort, that our good Lord made greater reckoning of the teares of strangers, than he did of his owne iniuries.

The sonne of God had done some cures, and giuen many good lessons

leſſons vnto the children and husbands of thoſe women, and becauſe in that great tribulation of his, they could not pay him vnleſſe it were in weeping, the holy Ghoſt his pleaſure was, that thoſe teares ſhould be written, as teares of gratefull and thankfull women. St. *Barnard* vpon the Paſſion ſaith, Thou ſhouldſt much eſteeme, O good Ieſus, thou ſhouldeſt much eſteeme thoſe which are pittifull, and with their brothers are merciſull, ſeeing thou didſt will and commaund thy Chroniclers, that the teares which the women did weepe of compaſſion, ſhould be added and put to the bloud of thy paſſion. What meaneth this O good Ieſus, what meaneth this? doſt thou ſet ſo much by our teares that thou wilt put them vp amongſt thy reliques? thou doſt hold all our teares for reliques, and thou doſt put vp in thy treaſury all our ſighes, ſeeing that one teare doth appeaſe thy anger.

Scio opera tua, & laborem tuum, & patientiam tuam: ſed habeo aduerſum te pauca, quia charitatem tuam primam reliquiſti, ſaid St. *Iohn* Apocalip. 2. to the biſhop of *Epheſus*, as if he would ſay, I doe not forget the good workes which thou doeſt; neither doe I doe omit to behold thy patience: but yet withall, this I doe tell thee, and alſo reprehend thee, becauſe thou waſt woont to be liberall, and art now become couetous; thou waſt wont to be deuout, and art now become ſlacke; thou waſt wont to be abſtinent, and art now a glutton: inſomuch that thou art another from him, which thou waſt wont to bee, and waſt wont to be another from him which now thou art. This is a very high and a cunning kinde of reprehending: for firſt hee doth commend the Biſhop of *Epheſus* of vertue in his workes, of wiſdome in his office, of patience in the afflictions which hee ſuffereth; and this being done, he beginneth to rebuke him of the faults which he hath fallen into, and if the negligences which he hath committed.

Bede vpon the Apocalyps ſaith, In the reprehenſion which our Lord vſed to the Biſhop of *Epheſus*, thou ſhalt ſee mercy coupled with iuſtice, and iuſtice with mercy, ſeeing he did firſt allow and like of that which he had well done, and doth correct him after of that which he had ill done. Who doth know is well as our Lord knoweth, to extoll that which we doe for him, or with ſo great charitie correct vs of that which we erre againſt him?

Who

Who could haue knowne as our Lord did know, how to moderate the wordes of correction with the Bishop, to the end hee should be as hee was very well corrected, and yet not at all greeued. St. *Barnard* writing vnto an Abbot saith, Doe not thinke father *Lucian* that hee hath learned little in the order, who hath learned to rebuke his brother with charitie: for I tell thee, if thou know it not, that the Prelate hath neede of as great grace to reprehend his subiects, as the subiect hath to benefite himselfe by the correction.

In that long and profound discourse which the sonne of God had with the *Samaritane* woman neare vnto the well of Sicar, when Christ said that the man which she had in her house, was not her husband but her friend, she making answer vnto him that it was true; Christ replyed vnto her, Thou hast said well: as if hee should say, Because it doth appertaine vnto me, who am the searcher out of hearts to like and allow of that which is good, and to lay open that which is enill, I tell thee, O woman, that seeing thou hast had patience to be called an euill liuer, I doe like and praise thee to be a true woman, and that there is no lye in thy mouth. After the same manner as God entreated the Bishop of Ephesus, and in that order that Christ vsed the Samaritane by the Well, all Prelates ought to take example how they ought to correct such as are vnder them, that is, it is not iust, but very vniust, that for one fault which they fall into, they thrust into a corner all the vertues which are in them. St. *Augustine* in a sermon which hee maketh vnto certaine Hermites saith, The Prelate can erre in nothing more than in not fauouring vertues, or in dissembling vices, but of these two extreames, the lesser hurt is, to dissemble some negligences, in merit of some vertues past, than to conceale and keepe obscure many vertues, for some negligences present. For tenne iust men onely which were in Sodom, God would pardon all that land: and in the merites of *Dauid* hee did pardon many Kings of Iudea. Whereof we may infer, that if the Prelate shall see, that on one side the offender hath beene good; and on the other side should be then nought, he ought alwaies to haue a greater respect vnto the goodnes, which vntill then hee had, than vnto the fault which he had presently falne into.

Cassianus

Caſſianus ſaith, Euen as the skilfull ſurgeon doth cure the member which hath the fiſtula in it, without doing any preiudice vnto the other members: ſo the good Prelat ought to cure and correct in him who is vnder him, that, that he ſhall finde in him to bee naught, and neuer obſcure and deface that which is good in him.

St. *Bernard* in his booke of conſideration ſaith, Euen as he who meeteth with a rotten apple, leaueth not to eate that which is ſound, becauſe ſome part is rotten; ſo the good Prelate ought not to caſt away his charge, although he hath offended in ſome ſinne, becauſe that of that correction, out of which a man eſcapeth grieued and aſhamed, very late or neuer we ſee him amended.

To come then vnto our caſe, we know well that on one ſide, the daughters of Hieruſalem did goe after Chriſt weeping; and on the other ſide their husbands and kinſmen went perſecuting him: but becauſe our good Lord, was now made an endleſſe depth of mercy, and a deepe ſea of clemency, he would in that place, thanke the women for the teares which they did weepe, and pardon afterward on the croſſe their husbands, the iniuries which they did him. What doeſt thou aske of good Ieſus, what doeſt thou now aske of good Ieſus, ſeeing that at one of the clocke he accepted the womens teares, and at three in the afternoone hee pardoned their husbands iniuries? Hee who did pay ſo well for the teares which they weepe for him; will he omit to reward, thinke you, the ſeruices which they doe him? Our good Lord might haue enlarged a longer time that diſcourſe, and acknowledged thoſe teares after that hee ſhould haue riſen againe, but bleſſed Ieſus would not doe it, nor yet deferre it vntill Caluarie, becauſe hee is ſuch a friend, and ſo deſirous to pay preſently, that which is done for him, that it would haue beene a greater puniſhment to him, not to haue left thoſe teares preſently vnpaid, than that which the croſſe and thornes did giue him.

Barnard vpon the paſſion ſaith, The rope which our Lord ware on his throat, did gall his necke; the croſſe which hee bare on his ſhoulders, greeued his bones, but the teares which thoſe women did weepe, did pierce his heart; and from hence it riſeth, that like a debt which lay heauy loaden vpon his bowels, hee would preſently in the place diſcharge it. And the ſame doctor ſaith further,

When

When I ſettle my ſelfe to thinke, O good Ieſus, that in the diſcourſe of thy paſſion, thou didſt ſtay to embrace *Iudas*, to heale *Malchas*, to looke vpon Saint *Peter*, to ſpeake vnto the daughters of Hieruſalem, & to impart thy croſſe with *Cyrenens*, and cõmend thy mother to thy Diſciple, and to promiſe the theefe Paradiſe; theſe thinges are ſuch high myſteries vnto me, that if my tongue be able to rehearſe them, thy iudgement is not able to vnderſtand them.

It is to bee noted alſo in this place, that Chriſt would not anſwer *Herod* one worde, vnto all the demaunds he asked him; and on the other part, hee did ſpeake with the daughters of Sion, not being requeſted by them: whereof we may inferre, that we ought to make greater accompt of the teares which the good doe weepe, than of the wordes which naughtie men doe ſpeake. That which *Herod* did aske him, he did aske of curioſitie, but the teares which thoſe women did ſhed, they wept of pure pittie; and becauſe that in the preſence of our Lord a pittifull man is much better, than a curious tyrant, our Lord did approue the teares which thoſe women did weepe; and made himſelfe deafe to the wordes which the tyrant did ſpeake. O my ſoule, O my heart, if thou haſt any buſineſſe to negotiat with our Lord; and if thou wilt aske any curteſie vnto thy ſelfe, doe not care to goe to the Palace of *Herod*, to ſpeake with him, but goe thou with the daughters of Hieruſalem to weepe for him; becauſe in the houſe of God, and with God, it is better to negotiat with force of teares, than might of wordes. With the tyrant *Herod*, thoſe negotiate, which pronounce long orations; and with the daughters of Sion ſuch as ſhed many teares: and what difference there is to preſent God with teares, or to preſent him with wordes, Let it be ſeene in *Herod* whom hee would not anſwer, and in the daughters of Sion, with whom he ſtaid to ſpeake.

St. *Ambroſe* vpon S. *Luke* ſaith, No man ought to marueil, that our Lord maketh greater accompt of the teares which we weepe for him, than of the wordes we vſe to him; becauſe that the words are formed by the tongue, but the teares proceed from the heart. O good Ieſus, O the Lord of my ſoule, how is it poſſible that my tongue ſhould hereafter dare to ſpeake one word in thy preſence,

or

or my eyes ceaſe to weepe for thee, ſeeing that the wordes of *Herod* reached no farther, than vnto thy eares, and the teares of the daughters of Sion pierced thy bowels? Weepe thou, O my ſoule weepe thou, O my heart, becauſe the language of Heauen is other from that which is ſpoken in the world, becauſe men heere vnderſtand not, but by wordes; and there they anſwer not, but vnto teares: inſomuch that ſo many words we ſpeake with God, as we doe weepe teares for him. *Amice, ad quid veniſti? oſculo enim tradis filium hominis.* Theſe are the words which Chriſt did ſpeake in the Garden of *Gethſemanie* to his diſciple *Iudas*; as if he would ſay, What meaneth this, O my friend *Iudas*; what meaneth this? At the very houre that I am praying and beſeeching my Father for thy faultes, doeſt thou come to apprehend me with men of armes? O what a bad friend and an vngratefull Diſciple thou haſt been vnto me! ſeeing that when I am weeping for thy ſinnes, thou doeſt deliuer me vnto my enemies. Let vs then bee friendes, and let vs embrace each other, and turne thou vnto me, for I will preſently turne vnto thee, becauſe thou doſt well know, O *Iudas*, that although thou haſt ſolde me, I haue not for all that put thee from mee.

Amice ad quid veniſti? I call thee friend, although I knowe that thou haſt ſold me: for although the friendſhip be broken on thy ſide; know that on mine, it is whole and entire: and becauſe thou maiſt beleeue this to be true, ſay with King *Dauid*, *Ego peccaui*, and thou ſhalt heare preſently out of thy mouth, *Ego te abſoluo*. *Origen* vpon S. *Mathew* ſaith, This word friend, and this word ſonne, the Son of God vſed in the diſcourſe of his Paſſion; the one with *Iudas*, when hee ſaid, friend, wherefore doeſt thou come? and the other with the daughters of Sion, when hee ſaid, daughters: Inſomuch that he called him friend, which did goe to ſell him, and called daughters, the wiues of thoſe which went to crucifie him. What greater benignitie could there be this day in the world, as when hauing ſaid to his faithfull Diſciples, *Vos amici mei eſtis*, Hee would alſo ſay to the trayterous diſciple, My friend, to what end didſt thou come? If thoſe which doe ſell thee, O good Lord, thou doeſt call friendes; and thoſe which doe ſerue thee, thou doeſt call alſo friendes; what difference doeſt thou

make

make betwixt the one and the other? what more heartier speach can be vsed to one, than to call him friend; and what more tenderer, than to call one sonne?

Cicero in his booke of friendship saith, Mans tongue can in nothing more make manifest the loue which is hidden in the heart, than to call him whom hee loueth, friend, or sonne, because this word friend doth proceed of great affection, and this word sonne doth make tender the heart. Christ then doth call *Iudas* the traytor friend, to reduce him vnto his friendship, and because he should not dispaire of his mercy: for without comparison blessed Iesus did feele greater griefe, to see the Deuils which carryed away *Iudas* his soule, than to see the Hangman which tooke away his owne life.

Christ called the women of Hierusalem daughters to bee thankefull for that, that they did weepe for him, and to conuert the hangmen which went by them, because our mercifull Lord doth aswell seeke all occasions to conuert them, as they did seeke torments speedily to kill him. O good Iesus, O the loue of my soule, if thou doest call *Iudas* thy friend, hauing solde thee for thirty pence; why doest thou not call mee so too, who haue offended thee with thousands of sinnes? sinner for sinner, traytor for traytor, wicked for wicked; why doest thou not take me for thy friend, as thou didst take *Iudas* the wicked? Leaue *Iudas* then, and say vnto me, friend; Leaue the women and say vnto me, sonne; for if thou doe goe to seeke traytors, behold *Iudas* did sell thee but once, and I haue solde thee a thousand times; and if the daughters of Hierusalem bee sinners, I am much more than they; insomuch that this name of friend, and also the name of sonne, doth belong rather vnto me than vnto any other; not because I haue best serued thee, but because I haue most offended thee.

CHAP. XXV.

Why our Lord did weepe for the death of Lazarus, *and weepe for the deſtruction of Hieruſalem, and would not that the daughters of Hieruſalem, ſhould weepe for him, and how all weeping doth ſuffice, but we muſt know well how to weepe.*

Videns ciuitatem, flenit ſuper illam, dicens, ſi cognouiſſes & tu, &c. ſaith Saint *Luke* in the 20. chap. As if he would ſay; As the ſonne of God came on the way, and diſcouered from the declining of a high hill, the great Citie of Hieruſalem, and ſee the great calamities which were to fall vpon her, he began to weepe earneſtly and ſay; O ſorrowfull Hieruſalem, that thou art! O vnfortunate holy Citie, ſeeing that before many yeares ſhall paſſe, thine enemies ſhall beſiege thee, beat downe thy walls, make thy neighbours captiues, ſpoile all thy people; and becauſe there ſhall no memory of thee remaine, they will not leaue in thee one ſtone vpon another. When newes came vnto Chriſt of the death of *Lazarus*, ſeeing, as he did ſee his ſiſters weepe for him, our Lord did alſo betake himſelfe to weepe with them, and all men which were there preſent ſaid, That he ought to haue loued *Lazarus* very well, ſeeing that he tooke ſuch great griefe for him. *Seneca* to this purpoſe ſaith. What is the thing which we beſt loue, but that which we moſt couet, and that which we moſt of all weepe for.

Cicero in his booke of Friendſhip ſaith, Of all that which wee loue in our bowels, and of all that which we hate with our hearts, there are no more faithfull witneſſes in the world, than the teares of our eyes: for they weepe preſently when they ſee a friend die, and doe the like, when they cannot reuenge on an enemie: inſomuch that the office of teares is to manifeſt our griefe, and crie abroad our loue. It is to be noted, that the ſonne of God hauing come from Bethania on foot, ſweating and hungry, and with great danger,

danger, becauſe they did alwaies carrie an eye ouer him, yet they did not in any of all theſe things know the loue did which he beare vnto *Lazarus*, but by the teares which he did weepe for him. Who doth doubt, but all which is loued of the heart, is alſo wept for of the heart?

To come then vnto our purpoſe, being very true, as St. *Auguſt.* doth alſo teſtifie, that all Chriſt his workes be examples for vs; it ſeemeth that it ſhould bee reaſon that we weepe alſo for our friends, ſeeing that he did weepe for his; becauſe that one of our friends is more woorth than all his together. Who is our true friend, but onely Ieſus Chriſt crucified? ſhould not the teares which we ſhould beſtow in weeping for ſo good a friend, be better imployed, than thoſe, which he did weepe for his friend *Lazarus*? In that ſpeech of thine, *Iam non dicam vos ſeruos*, Thou didſt deliuer vs from being bondmen; and in that, *Vos amici mei eſtis*, Thou didſt take vs for thy friends, and in that, *Aſcendo ad patrem veſtrum*, Thou didſt chuſe vs for thy brothers, and in that, *Ad Deum meum, & deum veſtrum*, Thou didſt make vs thy companions, and of all thy wealth ſole inheritours: If this then bee true, as true it is; who will hinder me to ſay, that thou art more my friend, than I am thine? Why then, O good Ieſus, why doeſt thou now ſay, Doe not weepe ouer me; ſeeing it ſeemeth by theſe wordes that thou doeſt fordid vs to weepe for thee, or ſhew any griefe at all for thy death? If it be true, *Quod amicorum omnia ſiant communia*, What is the reaſon, that thou doeſt take all the teares from vs, and giue no part vnto any?

St. *Auguſtine* vpon St. *Iohn* ſaith, It is a myſterie neuer before heard of, to ſee the Sonne of God weepe, when hee would raiſe vp *Lazarus*, and on the other ſide would not ſuffer them to weepe for him, when they carryed him to bee crucified: inſomuch that according vnto this, we ſhall haue greater compaſſion of the child which is borne, than of the olde man which dieth; becauſe the olde mans troubles doe end, when hee dyeth, and the childes griefes and cares doe begin when hee is borne. *Origen* vpon St. *Luke* ſaith, To ſee holy Ieſus weepe for his friend *Lazarus*, I marueil not, but to ſee him weepe for the ſtones and walles of Hieruſalem, maketh me to wonder: for according vnto that which that

wicked Citty deſerued for her enormious vices, it was a ſmall puniſhment to beate downe her walles. *Chryſoſtome* ſaith. For the Sonne of God to ſet himſelfe to weepe for the walles of the trayterous Citty, and not conſent that the daughters of Sion ſhould weepe for his holy paſſion, is ſo high, and ſo obſcure a myſterie vnto me, that I leaue it with many other things vnto Gods diuine iudgement. What iudgement is able to conceiue, why holy Ieſus ſhould haue greater compaſſion of the walles, which the Romanes ſhould throw down to the ground, than of his ſacred members, which the Iewes draw through the ſtreets?

St. *Barnard* vpon theſe wordes of the Prophet *Ieremie*, *Ploran ploranit in nocte*, ſaith, O good Ieſus, O redeemer of my ſoule, doſt thou make ſuch ſmall accompt of the loſſe of thy life, and of the ſhedding of thy holy bloud, that thou doeſt not conſent, that they ſhould weepe to ſee that thou doeſt not keepe one drop of thy bloud by another? And doeſt thou weepe that there doth not remaine in Hieruſalem one ſtone vpon another? And hee ſaith further, Doe not ſay vnto vs, O good Ieſus, doe not ſay vnto vs, Doe you not weepe ouer mee; for if thou doe forbid vs to weepe and ſigh for thee, know well that we will beſeech of thee, and make petition vnto God in thy preſence to the contrary, for if thou doe ſet much by the ſtones of thoſe pinacles, wee doe much more ſet by the bloud of thy precious bowels. Why ſhould not I eſteeme much more of the bloud which doth runne from thy veynes, than of the ſtones of Ieruſalem which thou doeſt weepe for, ſeeing that within thoſe excommunicated walles thou waſt ſolde, and by the drops of thy bloud I was redeemed? We will ſay vnto thee, doe not weepe, and not thou vnto vs, *Nolite flere*: For ſeeing that in thy holy body, there doth not remaine one bone with another, nor ſinew with ſinew, nor one haire with another, nor of thy bloud, one drop with another, it is greater reaſon that in Ieruſalem there ſhould not remain one ſtone vpon another, becauſe that the Citty, where there was ſuch treaſon committed againſt our Lord, doth well deſerue to be ſunke with *Sodom* and *Gomorra*. *Concluſit Dominus vias meas lapidibus quadratis*, ſaid the great Prophet *Ieremie* in his Lamentations, as if hee would ſay, Going one day to the holy Temple, I found that all his paths and wayes were walled vp

with

with great ſquare ſtone, in ſo much that I was forced to turne backe becauſe I could goe no farther. *Aymon* ſaith, What is the Temple vnto which we goe, but the glory which wee doe looke for? What is the way by which we doe goe, but the life which we doe leade? What are the lime and ſtones which doe ſhut this way againſt vs, but our affections and ſinnes which ſuffer vs not to goe to heauen? Euen as the ſtone is of it owne nature hard, heauie, and cold, ſo the traytor ſinne, is cold in charity which it wanteth; and is hard with the obſtinacie which it hath within; and is heauie ſeeing it doth caſt vs into hell, in ſo much that how many ſinnes we commit, ſo many ſtones we loade our ſelues withall. It is to be wayed that *Ieremie* did not finde the way ſhut vp with all kinde of ſtones, but with great ſquare ſtones, which kind of ſhutting vp is ſtrong to vndoe, and very hard to breake. That which *Ieremie* did lament, was, that euen as the ſtones which are round, may eaſily be rouled and put away with the foote, and thoſe which are great and ſquare, cannot be remoued with the hands: ſo there are in the world ſome kind of ſinnes and ſinners, which with one word of correction are amended, and there are others, which with force of ſtripes giue not ouer their ſinnes. *Ierome* vpon *Ieremie* ſaith: O how greatly it is expedient for vs, that the ſtones of our faults be made round, that they may be rouled away, and not that they be ſquare and not to bee remoued; becauſe that farre more eaſily a ſquare ſtone may be moued out of his place, than one may recouer a ſinfull ſoule out of ſinne. Is not the ſoule, which is obſtinate in ſinne, a hard and a ſquare ſtone, ſeeing we ſee that the dropping of a gutter doth cut and pierce the ſtone, and in a hardned heart, a holy inſpiration doth worke nothing at all? With ſquare ſtones hee hath the way ſhut vp, who neither for entreatie nor threatning will goe out of ſin, and that which is worſt of all is, that when he ſhould rid and vncomber the way which goeth to heauen, hee findeth it euery day ſhut more and more, by heaping ſinne vpon ſinne. *Iudas* the traytor & S *Peter* the vngratefull, did both dam vp the way of heauen, but S. *Peter* with round ſtones, ſeeing he did repent, & *Iudas* with ſquare ſtones, ſeeing he did diſpaire. Curſed *Cain* did make vp the way of *Herod* with ſquare ſtones, whē he ſaid *Maior eſt iniquitas mea quā vt veniā merear*. And *Dauid* with round light ſtones,

when he ſaid, *Miſerere mei Deus.* And thereupon it riſeth, that *Dauid* hath continued a patterne of ſuch as turne vnto God, and *Cain* a Captain of ſuch as diſpaire of Gods mercy. The Iewes had their hearts walled and mured vp with great ſquare ſtones, when they ſaid, *Vah qui deſtruiſi templum Dei,* And the good thiefe with light round ſtones when he ſaid, *Domine memento mei*; And the fruit which they gathered of this was, that the good thiefe went ſtraight to Paradiſe; and they were condemned into hell. O good Ieſus, the loue of my ſoule, why doeſt thou weepe and bewaile the ſtones which in Ieruſalem are fallen on the ground, and makeſt no reckoning of the great ſquare faults which lie in my ſoule? S. *Barnard* in a Sermon ſaith, Leaue off O good Ieſus, leaue off to bewaile the Hebrew walles, and weepe, ſeeing thou wilt weepe, my obdurate ſinnes: for if thou diddeſt come into the world, it was not to dye for ſtones, but to redeeme ſoules; why doeſt thou weepe for Ieruſalem, which is not yet beſieged of the enemies, and why dooſt thou weepe for her, as if ſhe were downe, ſeeing all her walles be ſound and entire? Weepe for me who am beſieged of tempters, and make lamentation ouer me which am fallen into temptations; for if Ieruſalem doe compare her walles with my ſinnes, and if her olde ſtones ſtriue with my ruſtie faults, thou wilt rather feele my loſſe, than her fall: for without compariſon the bloud which thou dooſt ſhed for mee, is more worthy than the teares which thou dooſt weepe for her. O who doth deſerue to heare that voyce, *Non remanebit in te lapis ſuper lapidem*, Becauſe that for Chriſt to ſay, that there ſhall not remaine in Ieruſalem one ſtone vpon another, is to tell me and aſſure me, that there ſhall not remaine in my ſoule one fault with another. When ſhall wee ſay with truth, that there is no part of the wall ſtanding, but when there doth not remaine in the heart any ſinne hidden? When are the ſtones of Ieruſalem all beaten downe, but when the faults of my ſoule are all amended? When doth our Lord weepe vpon the walles of my offences, but when with his grace hee doth make them tender and ſoft, Following our firſt purpoſe, it wanteth not a great myſterie that Chriſt doth ſay on one ſide to the daughters of *Syon*, Doe not weepe vpon mee, and then ſaid, *Sed flete ſuper vos:* And although thoſe ſpeeches ſeeme contrary the one to the

other, yet to say, that they are contrary one to the other, were blasphemy; but in these two speeches his meaning was to let vs vnderstand, that it sufficeth not that we weepe, but we must marke what we doe weepe for, because the merit or demerit of our Lords death, doth not so much consist in shedding of many teares, as in the well or ill bestowing of them. Children doe weepe enough when they be whipped, and theeues doe weepe when they are hanged, but the teares of such are not acceptable vnto God, nor gratefull vnto men, because such doe not weepe for the contrition which they haue for their sinnes, but for the griefe which they feele in their torments. Teares enough did he shed, and sighes enough did King *Antiochus* giue, when hee fell sicke in the mountaines of Persia, but he was not heard of God, nor pardoned of his sinnes, because that all the lamentations which he made in those mountaines, were not so much for the griefe and sorrow which he had of his offences, as for the wormes which went gnawing his entrailes. As small account did God make of the teares which *Acha* did weepe, who was daughter of *Caleph*; because if she did weepe and sigh, it was not because shee did know her selfe to be a sinner, but because her father did not giue her the feeding pasture which was watred. Of these and the like teares what reckoning wouldst thou that God should make? *Vidi & ecce mulieres sedentes, & flentes Adonidem*, saith the Prophet *Ezechiel*, chap. 8. As if he would say, Among all the naughtinesse which our Lord did shew me in Ierusalem, I saw certaine women in the temple, and thinking that all they, were weeping for the sinnes which they had committed against God, I found that they wept for nothing but for faire *Adonis*, which was dead. All the olde Poets did affirme that the God of loue, was no other but faire *Adonis*, before whom Louers did laugh, when their Loues had good successe, and also they wept before him, when their sweet loue did turne into bitter dolour and griefe.

It is much to bee noted, that among all the abhominations, which *Ezechiel* layeth downe, he setteth it downe for the greatest, that the women durst weepe for him who was their God of loue: thereby to teach vs, that our Lord is much more offended, when we are sorie that we cannot sinne, then when through negligence

we be careleſſe in ſeruing him. What other thing is it to weepe in the temple for the God of loue, but to weepe and ſigh in religion, for the world and his pleaſures? Our Lord was not ſo much diſpleaſed to ſee thoſe women ſigh, as to ſee that they did it within the holy temple: whereof we may inferre, that if a man hath entred into a perfection of life, he doth ſinne more who ſigheth after vices, than the worldling which alwaies followed pleaſures and delight.

Simon de Caſſia ſaith, Seeing that the daughters of Hieruſalem, did weepe for that which Chriſt ſuffered, and the women in *Ezechiel*, did weepe for *Adonis*, whom they loued, it is curiouſly to be noted, that he commanded the one not to weepe for his dolours, and forbiddeth others to ſigh for their loues, conſidering that the Sonne of God ſaith, Doe not you weepe ouer me, but weepe ouer your ſelues. It is reaſon that wee know what is that, that our Lord commandeth vs to weepe, and what that alſo is, for the which we ſhould ſigh, for oftentimes we doe laugh for that, which we ſhould weepe for, and at other times we doe weepe for that which wee ſhould laugh for. *Barnard* vpon the Canticles ſaith, I am determined not to laugh, vntill I may heare, *Venite benedicte*, Come ye that are bleſſed; nor leaue off weeping, vntill I eſcape *ite maledicti*. S. *Auguſtine* in his Meditations ſaith, When I heare or reade that part of Scripture which ſaith, Reioyce and be glad becauſe your names are written in heauen; I cannot chuſe but be ioyfull and glad: and as ſoone as I heare or reade the other ſaying, which ſaith, Narrow is the way which leadeth vnto heauen, I am neuer filled with weeping, becauſe that the pleaſure which I take in knowing that I am regiſtred in the booke of heauen is daſhed, when I heare that the way is ſtraight and narrow. *Seneca* in his booke of Anger ſaith, That which I haue to weepe I know well is my ſelfe, but that that I ſhould laugh for vntill this houre I neuer could learne: for as in me there is nothing, which is not worthie to be lamented, ſo in the world there is nothing which giueth me contentment: For what contentment or pleaſure can I take of things paſt, ſeeing they are already gone, nor of things preſent ſeeing they are all fraile and brittle, nor of things to come, ſeeing they are all vncertaine? What pleaſure can

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I take in this miserable life, considering that mine infancie is past in innocency, my childhood in ignorance, my youth in rage, my mans estate estate in coueteousnes, and mine olde age in weakenesse? What ioy can raigne in my heart during this life, seeing that the end of it is nothing but the sepulcher? O what great reason our Lord had to say, Doe ye not weepe vpon me, *Sed flete super vos*, because the hast which we make to sinne is so great, that there remaineth little time to weepe and bewaile so many sinnes. Weepe vponthy selfe O my soule, weepe vpon thy selfe, O my heart, seeing that our good Iesus, first will that thou haue vpon thy selfe compassion before thou weepe his passion, for otherwise if thou doe not amend thee of thy sinne, it will not profit thee at all that he hath suffered.

CHAP. XXVI.

Of many notable expositions of this text, Nolite flere super me: and that we may all say with Dauid, Ego sum qui peccaui: And that a good death should not be lamented, but a naughtie life.

Go sum qui peccaui, ego qui inique egi, iste autem ones quid fecerunt, These are the words of the renowned king *Dauid*, when the striking Angell did slay seuentie thousand of the people of Israell in one day, not for that that the people had committed, but for that which *Dauid* had sinned. And his meaning in that speech was, I am hee O great God of Israell, I am he, who haue sinned against thee, it is I and no other who haue offended thee, turne then thy rigorous hand against me who am culpable, and not against the people which is innocent, for like vnto simple sheepe they doe suffer that which they deserue not.

The ground of this businesse was, that King *Dauid* did commaund all the twelue tribes of Israell to bee numbred and regestred, to the end he might knowe what people he had to goe to the warre, and serue the common-wealth. And because the good king did this more for curiosity than for necessity, our Lord

was

was very angry with him, becauſe it did belong to the dutie of a King to know what they were, and not how many they were. For this numbring of the people which King *Dauid* did of his ſubiects of Iſraell, the Angell did kill ſeauentie thouſand of them, and it is to be beleeued that he would haue ſlaine more, if good King *Dauid* had not remedied it with force of teares. *Origen* vpon this place ſaith, The people ought to pray very much that God would giue them a good King, and the King ſhould alſo pray that God would giue him good people, ſeeing that oftentimes God doth puniſh the King for the ſinnes of the people, and ſometimes the people for the ſinnes of the King. For the ſinnes of the people king *Zedichias* was carryed into Babilon, and for the ſins of king *Roboam* Iſraell departed from the great tribe of *Iuda*, inſomuch that euen as the bodie is not in good health, when the head complaineth of the members, ſo the kingdome is not well gouerned when the king and kingdome be not vertuous.

The deepe iudgements of our Lord are much to be marked in this place, ſeeing that *Dauid* having ſinned, he did puniſh his people, and hee remained without any puniſhment at all, inſomuch that according vnto mans iudgement, our Lord tooke away the liues from thoſe which were in no fault, and did pardon him who had well deſerued the gibbet. What iuſtice is this, O great God of Iſraell, what iuſtice is this? Who dare ſay of thee O Lord, that that thou art iuſt, *Et rectum iudicium tuum*, if thou doeſt let goe thoſe which are faultie, and condemne the innocent? The ſinne which *Dauid* committed in regiſtring his Kingdome, wilt thou that the kingdome pay for, conſidering it was done by their owne king? Anſwering vnto this, wee ſay, that our Lord is not onely iuſt, but alſo his iudgement is right, becauſe that in the execution of that iuſtice, our Lord did iniuſtice to neither part, for if hee did kill ſeauentie thouſand of the people, for ſome other cauſe they had deſerued it.

Chryſoſtome vpon St. *Mathew* ſaith, Becauſe our Lord doth puniſh wicked men with an euill will, he doth oftentimes forbeare their puniſhment a long time, ſometime hee doth puniſh out of hand, ſometime he doth remit it vnto the other world, and ſometime in publike puniſhments he doth chaſtice ſecret ſinnes. And

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he saith farther, The Lord doth vse great mercy with those whom he doth punish within others, seeing that in punishing them publikely hee doth absolue them of the fault, and in not making manifest their faults, he doth keepe their honour and credit. Vpon these words of the Prophet, *Percutiam & ego sanabo*, St. *Augustine* saith, The difference betwixt Gods punishment and mans punishment is, that when God doth punish, God is satisfied, the offender amended, the sinne pardoned, the people counselled, Heauen opened, Hell shut, the world dispatched, thy brother exhorted, and the deuill ashamed. The Deuill is much grieued with that that our Lord doth punish here in this world with his mercifull hand, because hee whom he leaueth vnpunished heere, goeth afterward into Hell to suffer paine.

Let no man intermeddle himselfe betwixt God which punisheth, and man which is punished: for if God doe punish him, and not discouer why he doth it, it is because the Lord doth vse great clemencie with him, because there are some sinnes so wicked and so filthy in this world, that a sinner would be glad, that our Lord would secretly double his punishment, rather than they should be openly knowne vnto all men.

Gregorie vpon the Psalmes saith, When the Prophet doth say, Blessed are they whose iniquities are forgiuen, and whose sinnes are couered, hee doth not call those happy who haue their sinnes hidden, but those which are not defamed by them: and hereupon it is that our Lord vsing his goodnes towards vs, doth fulfill his iustice in punishing of vs, and doth vse his mercie in not discouering vs. What doth all this make to the purpose, why our Lord did kill seauentie thousand of the people? What reasonable excuse may be giuen to excuse that great slaughter, seeing it is certaine that those seauentie thousand did suffer, and yet wee know not one onely offence committed by them, for the Lord to slay such a great multitude of Israhites, ought not to be attributed to rigorous iustice, but to Gods benignity and mercy, for if the Lord would haue brought into light all the sinnes which they had committed against him, it might be that the people would haue stoned them to death. *Seneca* in his booke of Clemencie saith, O how many things God doth know, which men know not! O how

how many insolent deedes he doth beare which men would not suffer! and from hence it is, that if all the naughtinesse which naughtie men commit should be punished to the vttermost of rigour, there would rather want gibbets to hang them, than offenders to deserue them. Notwithstanding that those seuentie thousand men were euill and naughtie sinners before the Lord, yet in such order he did moderate his iustice with clemencie, that if the Angell did take away their liues, he did not at all preiudice their credits.

Now that the Isralites were slaine for their secret sinnes, what is the reason King *Dauid* remaineth vnpunished, his sinne being so open and scandalous? Truely king *Dauid* was not without punishment, and that a grieuous punishment, for if the Angell did strike the people in the bodie, hee stroke *Dauid* in the heart, for how many there dyed there for his cause, so many thrusts they gaue him in the heart. Most gracious king *Dauid* being as hee was, of his owne nature mylde and pittifull, seeing so many dead people brought out of their houses, and hearing so many cries by the streetes, it is to bee beleeued that the good king would rather haue beene carried with the dead men to be buried than to haue heard so many grieuous complaints and cryes with his eares. With a loude cry and in publike place, they did all aske a reuenge of God, of king *Dauid*; saying that that great slaughter came only through his fault: by reason whereof the good king had great compassion on those which were dead, and on the other side sawe himselfe in great confusion with those which were aliue. The sinfull king did die with those which he saw to die, and did weepe with all those which he saw weepe, and did burie himselfe with all those which he saw buried, insomuch that if to others they buried their dead bodies, to him they buried his heart aliue.

Aymon in his glosse saith, In that great day of reuenge, our Lord did take a greater reuengement of *Dauid* in giuing him his life, then in giuing him death: for if the Lord would suddainly haue slaine him, hee should haue died but one death, but because he slew all the other before his face, of so many deaths he tasted, as he saw neighbours buried. When great king *Dauid* said, *Ego sum qui peccaui*, he did very plainly ask of God, that he would take his

his life from him, & made himselfe clearly the author of that fault: and hereupon it is, that none of those which died there, did so much greeue the losse of his life, as *Dauid* did to see that they lost it for his cause. O with what great reason we may say thou are iust, O Lord, and thy iudgment is right, seeing the Lord vsed great clemencie with the people in taking away their life, and leauing their credit, and great mercie with *Dauid* in giuing him his life, seeing that he touched him in his honour. Comming then vnto our purpose, the wordes which King *Dauid* spake, *Ego sum qui peccaui*, the selfe same wordes the daughters of Ierusalem might haue said in their owne names, and in their husbands also and ours, seeing that he suffered for our sinnes onely: for if the Son of God had found no sinnes in the world, hee should neuer haue knowne what torments had been. It is now to be knowne that sinnes and torments are very old friends, and doe like very neere brothers goe alwaies coupled. What Angell is there in heauen, or what man is there on earth, which is able to seperate the punishment from the fault, the reward from the merit, a foole from the world, a peruerse fellow from his will, the Deuill from sin, and sin from Hell? St. *Auguſt.* in his confessions saith, Euen as a thorne fastened in the foot, doth alwaies grieue vntill it be pulled out, so the sin in the soule is neuer at any time at rest vntil contrition and teares do cast him out: wherof it riseth that if the sorrowfull soule had a tongue, as the mouth hath, she would tell you aloude, That with so many dolours and griefes she is tormented, as she is with sins loaded. For Christ to say vnto the daughters of Sion, Weepe not vpon me; is to say plainly vnto them, that they weepe not the death which he doth suffer, but that they weepe for themselues who are cause of that which he doth suffer: insomuch that according vnto this rule, we should haue greater compassion on the poore man which doth ill, than on him which doth suffer for it. According vnto this holy sẽtence, We should not weepe for the death of *Abel*, but for the enuy of *Cain*; nor for the captiuitie of *Ioseph*, but for the malice of his brother; nor for the persecution of *Dauid*, but for the enuy of *Saul*; nor for the banishment of *Elias*, but for the wickednes of *Iesabel*; nor for the sawing of *Esayas*, but for the cruelty of *Manasses*. *Maximus* in one of his sermons of the Saints saith, When thou

shalt

ſhalt heare talke of the great martyrdome, which the martyrs haue paſt through, thou ſhouldſt enuy them; and on the tyrants which did martyr them haue great pittie: becauſe the torments of the Saints had an end in one houre, but the puniſhment of the tyrants indure vntill this day. *Origen* vpon this place ſaith, When Chriſt ſaid *Nolite flere ſuper me*, but vpon your ſelues, hee would tell vs and aduiſe vs that we haue inough for our ſelues to weepe, without ſighing for the death of Chriſt, for he taketh greater pleaſure if we will weepe for our owne ſinnes, than to ſigh for his torments. *Barnard* ſaith, If the torments which the Iewes gaue Chriſt were compared with the ſinnes which Chriſtians do at this day commit, for my owne part I thinke, that our holy Lord doth more greeue to ſee vs ſinne, than to ſee his fleſh ſuffer.

Leo in a ſermon ſaith, Being a certaine rule, that in that which we doe moſt of all loue, we doe moſt of all fixe our eyes, it is to be beleeued that if the Sonne of God ſhould rather haue loued his fleſh than our ſoules, that he would rather haue ſuffered vs to die with our ſinnes, than indure ſo many torments for vs, but becauſe our damnation did grieue him more than his paſſion, hee would rather ſuffer in his body great torments, than ſee any ſinnes in our ſoules.

St. *Auguſtine* ſaith, Becauſe the Son of God by theſe wordes, Doe not weepe ouer me; doth vnbind thee for weeping for him: and by theſe words, But weepe vpon your ſelues; doth bind thee to weepe for thy ſelfe, I am of opinion, that thou ſhouldſt firſt bewaile thine owne offences, and afterward that thou buſie thy ſelfe in weeping for his woundes, becauſe our Lord doth much more reioyce to ſee thy ſoule vnburdened of ſinnes, than to ſee thine eies loaden with teares. *Remigius* ſaith, O what a high ſentence this is when Chriſt ſaid, *Nolite flere ſuper me*; becauſe that if hee ſhould haue ſuffered for himſelfe, it ſeemeth it had beene reaſon that he ſhould haue wept for himſelfe, but ſeeing hee doth ſuffer, not for his offences but for mine, why ſhould I ſhead teares but for them? *Baſill* the great ſaith, Seeing the ſonne of God doth ſay vnto the daughters of Ieruſalem, Doe not weepe vpon me, but vpon your ſelues; thou oughteſt my brother, giue ouer weeping and begin to amend, becauſe it doth farre better pleaſe our Lord, that

that thou giue no cause to weepe, than to see thee as thou doest weepe. *Aymon* saith, What other thing would our Lord say, when hee said, Doe not weepe for me, but onely sinne not, that thou maist haue occasion to laugh before me? In heauen they sigh not but laugh, they weepe not but sing, they are not sad but merry, neither doe they for all this giue ouer to be holy and happie: for to conclude, our Lord would rather see vs leaue off to sinne, than see vs begin to weepe. Vpon these wordes of the Apocalyps *Absterget Deus omnem lachrymam*, Venerable *Bede* saith, What other thing is it for our Lord to dry the teares from the eyes of his elect, but to giue them his holy grace, because they should commit no more sinnes. And dost not thou know that the eyes could neuer haue knowne how to weepe, if men had neuer knowne how to sinne? Vntill man began to sinne, he neuer knew what it was to weepe: and from hence it commeth, that because in Heauen there are no faults, they know not there what teares are.

St. *Ierome* to *Priscilla* saith, To say, doe not weepe vpon me, but vpon your selues; is to tell vs very plainly, that we should haue greater compassion on the wicked which liue, than on the good which die, seeing that good men if they die, they die to goe vnto rest, and naughtie men if they liue, they liue to bee afterward in greater punishment; insomuch that Christ doth forbid vs to weep a good death, and doth binde vs to weepe a naughtie life. What other thing would Christ say, when hee said, *Nolite flere super me*, but onely weepe not for my death which is so glorious, but weepe for your life which is so wicked and peruerse.

Who can better say than I, *Ego sum qui peccaui*, in seeing that I am the theefe which made the theft, and doe they put thee, O good Iesus on the tree for the fact? I am hee who haue sinned, seeing I haue ventered on that which is forbidden, and aske they thee for the theft? and being the murderer, accuse thee of murder, and hauing raised the mutenie, payest thou for the treason? If I be hee who haue sinned, what should thy holy members pay for my sinnes? If my eyes haue looked vpon the tree which was forbidden, why doe they shut vp thine and leaue mine open? If with mine owne feet I went into the garden which was forbidden, and with my owne hands haue cut of the fruit: why doe they put thee

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and not me vpon the gibbet? And doeſt thou not know, O Lord, that if there had beene no ſinne in this world, there ſhould be no Hell in the other? And if it be true, that if we had not knowne firſt how to ſinne, we ſhould not haue knowne after what it was to ſuffer. Why diddeſt thou, O good Ieſus, accuſtome thy ſelfe to ſuffer torments, not hauing tryed firſt what were ſinnes? Vnto me who knoweth how to ſinne, to me and not vnto thee it belongeth to ſuffer, for otherwiſe in thee all order of iuſtice is peruerted, ſeeing that thou doeſt conſent that there ſhould be puniſhment there, where there did goe no ſinne before. Seeing it is I who haue ſinned, and I who haue done euilly, why doeſt thou ſeperate and diuide that which was alwaies together, that is the offence and the puniſhment, the theefe and the gallowes, the murtherer and the ſword, the ſinne and the paine due for it. Canſt thou denie me that thou doeſt ſeperate the theefe from the gallowes, and the murderer from puniſhment, ſeeing thou doeſt carry to the mount of Caluary thy innocencie, and forgiue my fault, and that a moſt grieuous fault.

CHAP. XXVII.

How Chriſt did compare himſelfe vnto the greene tree, and the Synagogue vnto the dry tree: and of a very high tree which Ezechiell *maketh mention of, whoſe figure is declared at large.*

Si in ligno virido hoc fit, in ſicco autem quid fiet? Theſe are the words of the Sonne of God, ſpoken vnto the daughters of Sion, when hee was going vnto the mount of Caluarie, as if he would ſay, O daughters of Ieruſalem, O neighbors of Sion, weepe for your ſelues and let me alone: for if they haue cut me off, and rent me in peeces, who am a greene tree profitable and alſo fruitfull, what will become of the dry tree which beareth no fruit at all? This is a very graue ſentence which our Lord vttereth in this place, and therefore we purpoſe to ſtay ſomewhat vpon it.

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In holy Scripture alwaies good men are compared vnto good trees, and naughtie men vnto naughtie trees, and in this consideration in *Luke* 13. Christ did curse the fig-tree which bare no fruit, and in *Deutro.* the 20. God did forbid to cut a tree which brought forth fruit; so that when the Sonne of God said, *Lignum aridum & lignum viride*, he spake not of the trees which grew in the mountains, but of men which dwelled among the people. *Homo est arbor euersa*, said the Philosopher, as if he would say, A man is nothing else but a tree planted the contrary way, in which the roote is the head, the stocke the body, the boughes the armes, the rinde the skin, the soule the sap, and good workes the fruit. St. *August.* vpon S. *Iohn* saith, In the terrestriall Paradise, there were three kinde of trees, to wit, *Lignum cibi, lignum vitæ, & lignum scientiæ boni & mali*, insomuch that of the tree of meate they were to eate, but of the tree of knowledge they ought not to touch, and with the tree which was called the tree of life, they should become yong again. To the likenesse of these three trees of Paradise, the Son of God did carrie other three trees vnto the mount of Caluarie, that is to say, the crosses of the theeues which were two, and the crosse on which hee suffered which were three: and because the figure should answere vnto the truth, wee will say that the greene tree was that whereon the good theefe did saue himselfe, and the drie tree was it whereon the naughtie theefe did loose himselfe, and the tree of life was the crosse with the which Christ our saiiour did redeeme vs. What can we say more in this case; but that of three trees which *Adam* had in his garden, it was one onely which brought him death; and of three trees which Christ had on the mount of Caluarie, it was onely one which gaue vs life. O how far better the trees were which the Sonne of God did nourish in the dunghill of Caluarie, than those which *Adam* maintained in his Paradise, because the tree of life, which was the holy crosse, hee did compast with his body, water with his bloud, hedge with his thorner, defend with his launce, till with his nailes, and moysten with his teares. *Adam* was a very bad gardener, seeing in Paradise he did let his trees drie, and Christ a very good gardener, seeing that in the dunghill of Caluarie hee made his trees to flourish and be greene, insomuch that in *Adams* his hands was the drie tree of

our perdition, and in the hands of Chriſt the greene tree of our ſaluation. *Vidi & ecce arbor in medio terræ, altitudo eius nimia, folia eius pulcherrima fructus eius nimius.* Theſe are the words of great King *Nabuchadnezzar*, telling a dreame which hee ſaw by night, the 4. of *Daniell*, as if he would ſay, I *Nabuchadnezzar* did dreame one night that I did ſee a very high tree, whoſe leaues were very beautifull, his fruit very ſauerous, vnder his ſhadow were all kinde of liuing beaſts, and on his boughes all the birds made their neſts. We ſhould not goe much awry in ſaying, that the ſonne of God is this tree, ſeeing that in the booke of Canticles he is called, *Arbor ſici*, and in the Goſpell of S. *Iohn*, *Vitis vera*; and in the Apocalips, *lignum vitæ*; and in the Mount of Caluarie *lignum viride*, inſomuch that he who is compared vnto ſo many trees, may of vs without iniurie be called a tree. For the Scripture to ſay that that tree did ſtand in the middle of the earth, is to let vs vnderſtand that as of that which ſtandeth in the middeſt of a market place, euery man equally hath the ſight, ſo the ſonne of God would redeeme vs in Ieruſalem, which is the middeſt of the world, becauſe euery man ſhould equally and alike enioy that ſo profitable a fruit. Saint *Ierome* vpon the Pſalme ſaith, It wanteth not a myſterie that the ſonne of God would die in the Mount of Caluarie, which is a place ſcituated in the middeſt of the world, and not in the Weſt or Eaſt, leaſt he ſhould haue ſeemed rather to redeeme ſome than other ſome. In the middeſt of all the world *Nabuchadnezzar* did ſee a tree which reached vnto heauen, and in the midſt of the Mount of Caluarie ſtoode the tree which redeemed all the world, and the reaſon was, that becauſe he was to redeeme all men, it was conuenient that he ſhould put himſelfe where all the world might ſee him. *Quinque ſiclis redimatur filius pauperis & diuitis*, ſaid God in *Leuit.* as if he would ſay, Whereas all the firſt borne children be mine, after that I haue ſlaine all the firſt borne in Ægypt, if any man will redeeme his ſonne which he ſhall preſent in the temple, hee ſhall giue for him fiue ſickles of gold: and in caſe of redemption, there ſhall no more be giuen for the ſonne of the poore then for the ſonne of the rich. For God to command in the law, that the rich and the poore ſhould be ranſommed a like, is one of the greateſt ſecrets which we read of, and

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one of the greateſt myſteries which we preach. *Origen* vpon *Leuit.* To command that the redemption of the poore ſhould be as great as that of the rich, although we confeſſe that God may command it, there is no literall reaſon to know why God ſhould ſo command it, and thereupon it is that in all Scripture how much leſſe ſence there is in the letter, then ſo much more higher is the ſence ſpirituall: and how much leſſe reaſon there is in declaring the letter, then ſo much the greater are the ſecrets of the Scripture. For the law of *Moyſes* to command that with like price, ſhould be ranſomed the eldeſt ſonne of a Knight, and the ſonne of a poore Heardman was to teach vs, that with the like bloud in quantity, the ſonne of God was to redeeme the great and ſmall, rich and poore, friends and enemies, and alſo the dead and the liue. One man may well exceede another in being more rich, more noble, more valorous, and alſo more vertuous then another, but he ſhall not exceede him in being redeemed with better bloud than hee. S. *Auguſtine* writing to *Dardanus* ſaith: I ſee well, O *Dardanus*, that thou doeſt eſteeme little of me; although I make great account of thee, and it is becauſe thou art young and I old, wiſe and I vndiſcreet, rich and I poore, and alſo more vertuous than I am; yet neuertheleſſe I will denie thee that thou haſt a better God than I, or a better law, or a better redeemer than I: for in caſe of redemption, our Lord did it ſo equally among all men, that I will not confeſſe any aduantage in thee, nor any ſuperiority in me. So farre without affection, and without all paſſion, good Ieſus did beſtow and deuide for all men all his holy bloud, that one onely drop will as well benefit all the world, as a whole pitcher full will doe good vnto one man alone. O good Ieſus, O the redeemer of my ſoule, wherewith ſhall I pay thy clemencie, & with what ſhal I ſatisfie thy goodnes, for not ſheading better bloud for all thy elect, then thou diddeſt for my ſinnes alone? *Cyrillus* vpon thoſe words, *Sanguis eius ſit ſuper nos*, ſaith, To more O you Iewes, to more than vnto you alone and your children doth the bloud of Chriſt extend, ſeeing he died as well for thoſe which went before vs, as for thoſe which are preſent, or thoſe which are to come, for he will ſhed as much bloud for one onely man which he will redeeme, as for an hundred worlds which his will is to ſaue. To what end, O good

Ieſus, to what end would I haue wealth, or hope for any inheritance in the goods of this world, ſeeing that I am alreadie made heire of thy precious bloud, & redeemed with thy glorious death? Why ſhould not I eſteeme very much of my ſelfe, ſeeing thou haſt ſhed as much bloud for me alone, as thou haſt done for all the whole world? *Barnard* vnto this purpoſe ſaith, O my good Ieſus, O redeemer of my ſoule, doe not I happily owe thee as much as all the world doth owe thee, ſeeing that I haue coſt thee as much bloud as all they haue done? To plant the tree then in the middeſt of the earth, was a figure that Chriſt did die indifferently for all men: and from hence it riſeth, that although in the deuiſion which our Lord made among his elect, of his bleſſed charity, and of his holy humility, and of his great obedience, and of his incomparable patience, he did better one more then another, yet at the time that he would beſtow his pretious bloud, he did deuide it equally and redeeme vs all alike. O how farre more dearer thou diddeſt buy me of the diuell (ſweet Ieſus) then the Iew did redeeme his ſonne in the temple, becauſe that, that redemption did ſtand him in but fiue blanks, but thine did coſt thee fiue wounds. Why did the Hebrew redeeme his ſonne for fiue blanks, and the redeemer of the world redeeme vs with fiue wounds, but becauſe that in the firſt ſinne of the world all the fiue ſences did concurre? For as Saint *Auguſtine* and *Origen* affirme; *Adam* did ſinne in hearing ſeeing he gaue eare vnto the Serpent, in ſeeing, ſithence he beheld the tree, in ſmelling, ſeeing he ſmelled to the fruit, in touching, ſeeing he did cut off the fruit, and in taſt, ſeeing he did eate of the ſame.

The ſecond property of that tree was, that his boughes were ſo high, that the ends of them did ſeeme to touch the heauen, in ſo much that neither the eye could looke ſo high, nor the hand reach them. By the high boughes of that tree, are ſignified the moſt high iudgements of God, the which no humane vnderſtanding is able to conceiue, nor yet the Angels reach vnto, but like vnto Chriſtians we are bound to beleeue them, and like ſinners to feare them.

Quis cognouit ſenſum domini, aut quis conſiliarius eius, ſaith the Apoſtle: As if he would ſay, Our Lord being as he is ſo profound

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in his iudgements, and so close in his counsels, who hath euer reached vnto his secrets, or who euer durst giue him counsell? *Bede* vpon the Apostle saith, The greatest temeritie in this world is, to aske for an account of that which God doth, or dare to iudge why he doth it, for we are so small in his sight, that if he giue vs leaue to serue him, yet he will not license vs to counsell him. It is most certaine that neither the Seraphins that are in heauen, neither the holy men which are vpon the earth, can attaine vnto his diuine iudgements, nor giue a reason of his deepe secrets, for although we see euery day a thousand nouelties which he doth, yet no man can iudge why he doth them. *Quis cognouit sensum domini*, When he did accept of the presents which *Abel* gaue him, and scorned the sacrifices which *Cain* did offer him? Who did know his counsell when of the two sonnes of the great Patriarke *Isaack*, which were yet in the wombe of their mother *Rebecca*, he did loue *Iacob*, and hate *Esau*? Who knew his counsell when on one side hee brought the children of Israell out of Egypt, and afterward slew them all in the Desart? Who did know the meaning of the Lord, seeing that the good thiefe did saue himselfe with three houres seruice, and wicked *Iudas* condemne himselfe with three yeares Apostleship? All these things are such high iudgements, and such profound secrets, that neither the Angels can attaine vnto, nor men determine of, because that all which God doth in the gouernment of his creatures, is of that quality, that wee are bound to praise them but not licensed to iudge them. O good Iesus, O the loue of my soule, seeing that I cannot goe vp to the tree, nor touch his highnesse, I beseech thee giue me leaue to take hold of one onely bough of thy mercy, for I desire no more of thy high iudgements, but that my poore seruices may be accepted of thee. As one did aske of the ancient *Ansenias* why he did thunder out so many sighes in the fields, & water the Desart with so many teares, the holy olde man answered him: When I remember how *Esau* the infant was reproued in his mothers wombe, and how miserable *Iudas* in the company of Christ was cast away, and how Christ saith, That the way vnto heauen is narrow and straight, and that I know not what shall become of my soule, there can no mirth raigne in my heart.

S. *Barnard* in a Sermon saith, I feare so much O good Iesus, I feare so much thy high iudgements, and thy profound secrets, yea that doing good workes, I feare whether I shall be accepted by thee. S. *Augustine* in his Confessions saith; I know not O Lord, whether I be worthy of thy grace, or whether I be in thy dislike: that which I know certainly, is, that as no euill worke shall be vnpunished, so no good worke shall be vnrewarded, because thou art iust O Lord, *Et rectum iudicium tuum.* And hee saith farther. Seeing that the Prophet doth sing of thee, Thou art iust O Lord, and thy iudgement is right, I doe determine with my selfe, rather to be good than bad, because that thy mercy is as much bound to reward me the good which I shall doe, as I am bound to thy Iustice to pay the euill which I shall commit.

The third property which the tree had, which *Nabuchadnezzar* saw in his dreame, was, that he was very full of leaues, and that, very faire and precious leaues, insomuch that the leaues of that tree, were better then the fruit of any other tree.

Euen as in holy Scripture, by the tree is vnderstood Christ, and by the flowers his holy intentions, and by the fruits his good works; so by the leaues are vnderstood his glorious words, the which are of such great maiestie, and excellencie, that for to heare one word of Christ, all the holy gouernance, and hierarchie of heauen, would come to the earth.

Folium eius non defluet, & omnia quæcunque faciet prosperabuntur, saith the Psalmist, speaking of the words which Christ spake, and of the works which he did: as if he would say, When he shall come into the world who is desired of all nations, and when the heire of eternities shall take flesh, hee shall be like vnto the tree which is planted by streames of waters, whose leaues shall neuer fall, and whose fruit shall alwaies remaine: For the Prophet to say that in the holy tree, there did neuer fall leafe, is to say, that there did neuer proceede euill word out of the mouth of Christ, because the sonne of God did liue with such purity in this life, that all the Angels which shall ioyne to examine it, shall finde nothing in his works to amend, nor in his words to correct.

How should they finde any thing to amend in his works, or to correct in his words, seeing it is he alone, and no other, who doth

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reward or punish all our works, and who doth allow or condemne all our words? Vpon these words, *Domine quo ibimus quia verba vitæ habes*, S. *Chrisostome* doth say: Of thee O good Iesus, of thee and of no other it may be said, that thou hast the words of life, because, that before that thou diddest come among vs, no man knowing what it was to liue alwaies, all did tremble to die, but since that thou diddest come into the world, thy martyrs doe as easily and readily offer themselues to die, as the hands to eate.

Thou hast the words of life O good Iesus, thou hast the words of life, seeing that thou diddest neuer speake word, which was not sweet to heare, full of mysterie to vnderstand, profound to meditate on, true to beleeue, chast to allow, pittifull to comfort, and also very profitable to imitate.

Non sic impij non sic. Seeing that of all others besides thy selfe, we will say, that the idle and superfluous words, which fall from them, are more then the honest and profitable, which they speake.

According vnto this saying, His leafe shall not fall, Christ said, also, that the heauen and earth shall passe, but my words shall not passe.

As if he would say. Doe not make such small estimation of the words which I speake vnto you, nor scoffe not at the Sermons which I make in the temple, for I let you vnderstand, that it shall be more easier for the heauen and the earth to end, than for one of my words not to be fulfilled.

Remigius vpon these words saith, O what a great comfort it is vnto the good, and what a feare vnto the nought, to heare this terrible sentence of our Lord, seeing that by it hee doth giue vs his credit and his hand, to pay vs very well the seruices which we shall doe for him, and that we shall also pray vnto him, for the naughtinesse which we shall commit against him, in so much that wee are certaine, that he will fulfill all that which he hath promised vs, and also punish vs of all that which he hath admonished vs.

Saint *Ierome* vpon *Ezechiel* saith, For my owne part I beleeue, that the greatest part of those which damne themselues, doe it because they giue no credit vnto the words of Christ, or because

they doe not beleeue that Chriſt ſpake then, and becauſe they beleeue that which they ought to ſcoffe at, and ſcoffe at that which they ought to beleeue, they neuer open their eies, vntill they finde themſelues damned in hell.

CHAP. XXVIII.

In this Chapter he followeth the figure, which he ſpake of in the Chapter going before: with other curious matters taken out of the holy Scripture.

FOlia eius pulcherima, eſt fructus eius nimius, ſaith *Ezechiel* in the figure which we touched before: as if he would ſay, The fourth quality which the tree had, that *Nabuchadnezzar* ſaw, was, that it was loaden with fruit, and that the fruit of it was wonderfull ſauourous, and that there was ſuch aboundance of it, that it was enough to maintain all the liuing creatures of the earth.

We ſhall raiſe no falſe witneſſes vpon the Scripture to ſay, that the fruit of that tree was no other thing, but the wonderfull works which Chriſt did, the which were ſo many in number, and in merit ſo glorious, that no tongue of man is able to reckon them, nor all the Angels to magnifie them. *Quam magnificata ſunt operatua, domine, nimis profundæ ſunt cogitationes tuæ*, ſaid renowned King *Dauid*, as if he would ſay, O how powerable thou doeſt ſhew thy ſelfe in the workes which thou doeſt take in hand, and how magnificent thou doeſt proue thy ſelfe in the courteſies which thou doeſt beſtow, and how profound thou doeſt try thy ſelfe in thy thoughts, and how intelligible thou doeſt make thy ſelfe in thy knowledge, and alſo of what great patience thou doeſt vaunt thy ſelfe, in the patience which thou doeſt poſſeſſe. *Caſſiodorus* vpon theſe words ſaith, Very high and ſumptuous, and very profound alſo are all the works of God ſeeing there is nothing in the heauen which he hath not made, nor worke in the earth which hee hath not created: and from hence it riſeth, that if he giue vs leaue to

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enioy all the workes which hee hath made, yet he hath not giuen vs licence that we ſhould create or make any of them.

Cyrillus ſaith, The tytle and ſurname of Lord, the name of Creator, the name of a true Redeemer: theſe three names God would reſerue vnto himſelfe, and not beſtow vpon any perſon, and thereupon it commeth, that if now all the Angels of Heauen would ioyne themſelues together, and all the men in the world, and all the Deuils likewiſe of Hell, they could not be able to create one Frog which ſhould croake, nor make one flie which ſhould flee.

Not without a great myſterie did the Prophet ſay that the works of God were very proude and ſumptuous, and immediatly after, that his thoughts were exceeding profound, to let vs thereby vnderſtand that when we ſhall ſee our Lord to vſe with ſome his mercy, and with others his iuſtice, we venter not our ſelues to aske the reaſon, nor ſeeke out the cauſe why hee doth it, ſeeing that ſuch workes as thoſe, doe belong to the depth of his wiſdome and to his ſole diuine and eternall predeſtination. *Nimis profunda ſunt cogitationes eius*, ſeeing he doth giue vnto the good greater glory then he did owe them, and vnto the wicked leſſer puniſhment then they did deſerue, inſomuch that he is not ſeuere in that which he doth puniſh, nor careleſſe in that which he will reward. *O quam magnificata ſunt opera tua Domine*, conſidering that not being asked by any thou haſt created vs, without that any did deſerue it thou haſt redeemed vs, and not being entreated thou haſt adopted vs, and without any ſeruices of vs going before, thou haſt made vs thy heyres. In ſuch an vngratefull people who but thou hath euer vſed ſuch great mercie? Are not thy cogitations profound, conſidering that thou dideſt diſ-inherit thy owne Sonne of his merits, and ſpoyle vs of ſinnes, to loade vpon him our ſinnes, and giue vs the heritage of his merits? Vpon thoſe wordes of the Apoſtle, *Quanto tempore hæres paruulus eſt*, *Hilarius* ſaith, For the Apoſtle to call thee as he doth, an heyre, I know not, O good Ieſus, what thou didſt inherite in this world, if it were not of men weakeneſſe, of the Iewes enuy, of the Deuils malice, of *Herod* a gowne, of *Pilat* a crowne, of *Longinus* a ſpeare, of *Ioſeph* a ſhrowd, and of *Nichodemus* a graue. Who but we are the heires of thy glory, and whom but thy Chriſtians haſt thou placed in thy Church,

and

and vnto whom but vnto thy elect haſt thou giuen the fruit of thy precious bloud? *O quam magnificata ſunt opera tua Domine?* Seeing that the precious bloud which thou didſt ſhead, thou diddeſt not ſhead for the bleſſed Angels, becauſe in them there was no ſinne, thou diddeſt not ſhead it for the damned Deuils, becauſe of them thou diddeſt not hope for any amendment, neither diddeſt thou ſhead it for beaſts, becauſe they were not capable of glorie, but thou didſt ſhead it onely for ſinners ſuch as I am, which hope and looke for thy mercie. To ſay that the tree had her fruit very high, and to ſay that our Lord is very excellent, and that he thinketh much on that which he doth, before he doth it, is to giue vs to vnderſtand, that the workes of God are ſo high, that wee cannot giue condigne thankes for them, and ſo deepe and profound, that we be not able to vnderſtand them. The fift propertie of the tree which *Nabuchadnezzar* ſaw, was, that at the foote of it, all liuing creatures did reſt themſelues, and vnder his ſhadow defend themſelues, inſomuch that no liuing creature had any more life then was cheriſhed and foſtred vnder that ſhadow. Before all things it is to be preſuppoſed and beleeued, that in Scripture the ſhadow is nothing elſe, but that which by another name wee call grace, vnder which we all liue, and liue at reſt, and are maruailouſly refreſhed. When ſhall we truely ſay that we are at reſt vnder his ſhadow, but when we are protected by his holy grace? Defend vs vnder the ſhadow of thy winges, ſaith the Prophet, Pſal. 19. as if he would ſay, Although there be many trees in the world to recreate vs with, and many ſhadowes to retire our ſelues to, yet I will ſeeke for no other ſhadowes for my ſelfe, but the ſhadowes of thy holy winges, vnder the which O great God of Iſrael, I beſeech thee, that thou wouldeſt draw me, and alwayes vnder thy ſhadow protect me.

Seeing it is true that God is a ſpirit, and hath no fleſh, nor bones to hinder his going, why will he haue winges like vnto birds, to flie? *Baſill* vpon the Pſalmes ſaith, The winges with which God doth flie, are nothing elſe but the loue and feare with the which he doth gouerne all the world, and then he doth put vs vnder the ſhadow of theſe winges, when he doth giue vs grace to deſerue his mercy, and knowledge to feare his iuſtice.

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It is much to be noted, that the Prophet doth not content himselfe with the shadow of one wing, but of both, thereby to teach vs, that they ought to goe both together, ioyned in our hearts, his loue with his feare, and his feare with his loue: for we ought not so much to hope in his mercy, that we should be careleſſe to serue him; nor yet so much to discomfort our selues of his clemency, that we should dispaire of it. *Caine* was shaded vnder the wing of feare, when he said, My iniquitie is greater than that I may deserue pardon; and the *Phariſie* also was vnder the wing of feare, when hee said, I am not like vnto other men: insomuch that because they would not shrowd themselues vnder both his wings, they deserued to loose their miserable soules.

St. *Barnard* saith vpon these wordes, *Qui habitat*: O good Iesus, O redeemer of my soule, if thou shouldest not defend vs vnder the shadow of thy winges, who could be able to resist the perswasions of the Deuill, the appetite of the flesh, the vanities of the world, the malice of men, and so many kindes of sundry temptations? What should haue become of all the glorious Martyrs, if in their torments they had not beene protected vnder the shade of thy winges? Vnder the shade of thy winges I doe put my life, O good Iesus, and vnder the shade of thy winges I doe also commend my soule, for if I were not retired vnder thy winges, how is it possible that my life should not be wasted, and my soule condemned?

The last condition which the tree had, which *Nabuchadnezzar* saw, was, that all the birds in the world had their nests in it. Insomuch that the greatnes of that tree was such, that vnder his shade all beasts might passe the heate of the day, and in the toppe of his boughes all birdes might rest and breed. We shall not say amisse to say, that the high tree is our Christ, the nestes which are in it, our hearts, the egges which we lay they are our desires, and the young ones which we draw thence, are the good workes which we doe: in such sort that then we make our nests in that holy tree, when in the woundes of Christ, are lodged all our desires. *Quaſi aquila ponens in arduis nidum ſuum*, saith holy *Iob* speaking of a vertuous and good man, as if hee would say, O how happy the soule is which serueth our Lord, the which like vnto an Ægle

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placeth and buildeth her neſt, in the higheſt part of the tree, where ſhe may ſecurely, and without feare lay her egges and bring vp her little ones, not fearing the ſtriking or ſpurning of any beaſt nor yet that any man can reach vnto them.

What is the higheſt tree in all the world, but the true croſſe of the Sonne of the liuing of God, vpon which our ſoules were redeemed and the ſeates of the Angels reſtored? Who was the Eagle which firſt made his neaſt in that tree, but the Sonne of God when hee was crucified vpon it? What other thing is it for the ſonne of God to build his neaſt, in the higheſt part of the tree, but to ſuffer more torments than all the world did ſuffer? It is not lawfull for Pagans, Heritikes and Iewes, to make their neaſts in this tree, ſeeing they deny the Sacraments, and withdraw themſelues from being Chriſtians: becauſe it is impoſſible that there ſhould bee any good worke, where the faith of him which doth it is naught.

Saint *Barnard* vpon the Canticles ſaith, Birdes are wont to make their neaſts, either in high trees, or in open holes, which is found to be true rather in Chriſt then in any other place, ſeeing he hath his head couered with thornes, and his body full of holes, made with nailes.

Where may you better, then among thoſe holy thornes, and in the holes of thoſe wounds, O my ſoule, build the neaſt of your good purpoſes, and put in execution your holy deſires? O good Ieſus, O the loue of my ſoule, who can bee ſo acceptable vnto thee, and ſo familiar with thee that he ſhould deſerue to make ſo holy a neaſt in thy woundes, and liue hard by thee, and die vnder thy ſhade? Would it not be wholſomer counſell for me, to die in the holes of thy dolours, than to liue in the neſtes of my loues and pleaſures? In the neſtes of my ſorrowfull loues I liue, when I loue not thee, but my ſelfe, O ſweet Ieſus; and in thy dolours I liue, when in thee and not in my ſelfe I thinke, inſomuch that ſuch is the neſt in which I liue, as is the loue in which I imploy my ſelfe.

If my heart be occupied in thee, it is certaine that it liueth, but in thee; but if it bee buſied in any other, wee will ſay that it doth not liue but in another, becauſe that euery ſorrowfull heart doth liue more ſweetlier in that which hee doth loue, then in himſelfe,

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who doth loue. *Omne lignum paradisi Dei non est, assimulatum ei, quoniam speciosum fecit eum & condensit frondibus*, saith God by *Ezechiell*, 31. chap. as if he would say, Among all the Angelicall trees of which I haue planted my paradise, there is none such, nor none so good, as is my onely begotten Sonne, whom I did loade and burden with troubles in this life, and indue with more glory then all men in the other.

Aymon vpon this place saith, The Father speaking of his beloued Sonne saith very well, that no tree of Paradise can be compared, nor made equall with Christ, because the greatest and the best of the Angels turned to be a Deuill, and the first tree of men fell into sinne, and also all those that descended of him, the worme gnaweth and eateth, seeing there is no man which is not borne of a sinner, and conceiued in sinne. Onely the tree of the Sonne of God stood alwaies sound, stood alwaies certaine, alwaies greene, alwaies on foot, not so much as one leafe doth fall from him, nor his fruit fade.

This is the tree which did neuer wither nor drie, seeing he did neuer sinne; this is the tree which is profitable vnto all men, because that all men are maintained by him; this is the tree on which death dyed, and life rose againe, and also this is a tree, watered with teares, bathed with bloud, which continueth alwaies fresh and greene.

This is the tree, which was solde by *Iudas*, bought by the Iewes, denied of *Peter*, forsaken by his friendes, cut at *Gethsemani*, barked by *Annas*, sawed by *Caiphas*, plained by *Pilat*, bored through by the hangman, and nailed vp in *Caluarie*.

What hast thou done, what hast thou committed, O glorious tree, that thou shouldest be forsaken of thy owne friends, and by strangers cut downe at the foote? If thy enemies deale thus with thee, who art a greene tree, what will my sinnes doe with my drie soule? O cruell hangmen, O inhumane Iewes! not hee, but I am the drie tree, which you should cut downe: I am the fruitlesse bough which you should burne, because in me there is no roote of charitie, nor body of goodnes, nor leafe of truth, nor yet fruit of mercy. If it bee true, as true it is, that I am the theefe which did steale the fruit of the tree which was forbidden, why doe you

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cut downe and rent a sunder this blessed tree? Is there any worde in all Scripture of greater force, or any sentence more cruell in all the world, than for the Sonne of God to say, If this be done in the greene wood, what shall be done in the drie? What would Christ say by these wordes, but if such iustice be shewen for anomans fault, what shall be done for a mans owne? If they doe thus handle the tender Son, what stripes will they giue a bold seruant or slaue? If they doe thus waste and rent him by the roote who doth raise the dead, doest thou thinke that they will giue life vnto those which kill the liuing? without doubt thou kilst such as liue, as oft as thou sinnest against thy God; because to sinne, is to crucifie Christ againe. Vpon those wordes of the Psalme, *Et erit tanquam lignum*, Saint *Basill* saith, In the house and garden of God, the greene tree they neuer cut, and the drie tree they doe sometimes suffer, but in the end of their dayes iourney, they doe foster and cherish that tree which is greene, to the end he may yeeld fruit, and they cut the drie one, to burne in hell, and thereupon it is, that they shall not finde any drie tree in all Heauen, nor any greene tree in all hell.

The tree which beareth no fruit shall be cut downe, and cast into the fire, said Christ, preaching vnto the people, in *Luke* the 19. as if hee would say, Let all such as heare me make full accompt, that in the garden of my Church, I haue no neede of trees which beare not fruit, and yet occupy my ground, for at the time that they are most secure and safe, I will command them to be cut downe and to be buried in Hell. *Hilarius* to this purpose saith, If the Sonne of God should haue said no more, but he shall be cut downe, and had not added, *Et in ignem mittetur*, it might haue passed, but to say that he will cut downe euerie drie tree, and burne him in the fire, is a speech much to be grieued at, and also worthie of many teares. *Ierome* vpon Sr. *Mathew* saith, O how much our Lord is to be thanked, for that he saith not that he will cut the tree when he is somewhat dry, or halfe dry, but when hee shall be wholy dry; whereby he doth let vs vnderstand, that our Lord doth neuer execute vpon vs the rigour of his iustice, vntill he hath looked for vs first a long time with his mercie.

And hee saith farther, If the mercy be great which our Lord vseth

vseth with those as doe repent, truly the iustice is not small which he doth afterward vse against the wicked, because that by how much the longer he doth tollerate them, by so much the crueller after ward is the whip with which he doth scourge them.

Chrysostome saith, By the life which thou doest leade my brother, thou shalt know of what kinde of tree thou art, for if thou doe liue well, thou art a greene tree, if naughtily thou art a drie tree; but tell me I pray thee, how is it possible that thou shouldest not be a drie tree, if thou wilt not goe out of sinne? *Cyrillus* vpon St. *Iohn* saith, That day which doth passe me without doing some seruice vnto our Lord, or doing some good vnto my neighbour, that day I yeeld is ill bestowed, and confesse my selfe to be a drie tree, because that in the house of God, by not doing of good, they come to demerit, and of demeriting they come to offend, and of offending they come to drie vp, and of being dry they come to be cut vp, and of cutting vp to burne, insomuch that sooner a soule doth dry without grace than the tree without water.

CHAP. XXIX.

How Christ came vnto the mount of Caluarie, and how there they did put off his apparell: with other pittifull considerations to that purpose.

Postquam autem venerunt in locum qui vocatur Caluaria. exuerunt illum vestimentis suis, as if hee would say. Now that the Son of God did draw neere to the mount of Caluarie, tired and wearied, and also *Symon Cyreneus* loaden with the crosse, the hangmen busied themselues out of hand in taking off Christ his apparell; not giuing one moment of time to rest himselfe.

Aymon saith, As the Son of God did not die like as other men haue dyed, so they did not vncloath Christ as they were wont to vncloth other malefactors, because they dealed with him so inhumanly in this case, that the Scripture seemeth to thinke that they left

left not so much as one thred of a garment vpon him. The tender Mother nor the sorrowfull Sonne had neuer gone vp to the mount of Caluarie vntill that day, by reason that the place was somwhat high and very stinking, and thereupon it is, that because the sauour of the bones which were spread abroad was very noysome, and the bodyes of those which were executed exceeding stinking, all men did stop their noses, and put cloathes before their faces.

Barnard vpon the Passion of our Lord saith, The apple which our first Father did smell in the garden of Paradise, the Sonne of God did well pay for in the dunghill of the mount of Caluarie, because he was first tormented in his smelling, before he was crucified in his body. O how much surer the hangmen should haue done in ruling their handes, not to crucifie him, and in shutting their mouths not to blaspheame him, than to haue stopped their noses not to smell the stinke, because that without all comparison their sinnes did much more stinke before Christ, than vnto them the bodyes of such as were dead.

Chrysostome saith, Because the torments had beene very many, and the way long, and the mount of Caluarie somewhat high, blessed Iesus came vnto it so wearied and so full of anguish, that he could neither breath nor lift vp his handes to put off his owne cloathes. The Son of God then being bare footed on the dunghill where hee was to die, and before his eyes the crosse put, on which they should crucifie him the hangmen commanded him to begin to vncloath himselfe, with a supposition that he should neuer after cloath him againe. What meaneth this O good Iesus, what meaneth this? Doth it not suffice that on the crosse they take away thy life, but the hangmen must also take away thy garment? If thou doe such great sauours vnto those which kill thee: what wilt thou not giue vnto those which serue thee? Seeing that thou doest giue to *Iohn* thy mother, to thy Father thy soule, to *Nichodemus* thy body, to the World thy bloud, to the Theefe thy glory, and to the Hangmen thy garment; why doest thou not keepe one coat for thy selfe? Being come to the top of the mount by reason that the multitude of people was great, and the place not spacious, they were compelled by the officers, to gather together on a heape, in the middest whereof was Christ alone who

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was to die, the hangmen which were to kill him, the crosse on which he was to be crucified, and the theeues which were to beare him companie. *Anselmus* in his meditations saith, O good Iesus, O redeemer of my soule, in what case diddest thou stand at the foot of the crosse? If our Lord did looke before him, he saw the nailes, if behind him he saw his keepers, if on one side he saw the hangmen, if on the other he saw the theeues, if he did looke vp hee saw the crosse, insomuch that hee did see nothing which did not giue him griefe and torment. The crosse being taken from *Cyrenus* shoulder, the hangmen began to vnloose Christ his hands, not with intention to let them at libertie, but immediatly to naile them through. Torment for torment, and punishment for punishment, was it not a lesser hurt to suffer thy wrests to be bound with a cord, then the veynes to be opened with nailes? Was it not inough that the offers should spoyle thy hands, although the yron should not also breake thy sinewes? O my soule, O my heart, this great crueltie which they vse towards thy God, how is it possible to finde a beginning to rehearse it, or that you should haue time sufficient to bewaile it? *Offerentes vitulum coram Domino, detracta pelle, concidunt artus in frusta*, said God to *Moses* in the first chapter of *Leuit.* as if hee would say, When my people will offer me any Calfe, let them not offer it vnlesse his skinne be pulled off and cut in peeces, and his bloud sprinckled about the altar, because in this fashion it shall be a sacrifice very acceptable vnto me, and I will forgiue him his sinnes, who so shall offer it me.

Cyrillus vpon *Leuit.* saith, The greatest and the highest sacrifice that euer was offered in the world was, when they did crucifie the Sonne of God on the tree, whose bloud was all shed, whose sinewes were euery one drawen from another, whose flesh was all bruised blacke and blew, and whose skinne was all flaine off: insomuch, that the Son of God, did offer a greater sacrifice of himselfe, then *Moses* did of any Calfe.

When a Beast is flaine, and he that flayeth him knoweth not how to doe it, it is most certaine, that with the wooll he lifteth vp the skinne, and with the skinne goeth the flesh, and with the flesh the bloud, insomuch that the poore beast, is both flaine and torne in peeces.

How is it possible for me to speake, all that which I thinke in this pittifull case, and not to blot first all these lines with my teares? Christ his flesh was broken with blowes, his skinne blacke and blew with stripes, his bloud congealed with torments, and his garments cleauing to his wounds, and his hands and throat slaine with the ropes.

At the time that the hangmen did vncloath Christ at the foote of the crosse, after his garment went his skinne, after his skinne, his flesh, after his flesh his bloud, and after his bloud his life; in so much that our holy Lord was first slaine, and after crucified. O pittifull Iesus, O the sweetnesse of my soule, doth it not suffice them, that like vnto a thiefe they crucifie thee, but also that like vnto a beast they should bowell thee and flay thee? O cruell hangmen, O bloudie butchers, seeing that you doe not flay a beast vntill he be dead, why doe you flay the innocent Lambe being yet aliue? *Barnard* saith, It is an olde custome among worldly men, not to let men bloud, but when they are aliue, nor to strip beasts of their skinnes, but after they are dead: but in the body of the sonne of God, the hangmen did all contrary, seeing that being aliue, they did flay him, and being dead they launced him with a speare. See how the truth doth answere in all respects vnto the figure, seeing that like vnto a Calfe, the sonne of God was offered vp, slaine and quartred in pieces, and let bloud at the foote of the crosse: and the difference betwixt our sacrifice and theirs was, that theirs did benefit but one alone, but his did not onely helpe one alone, but also all the vniuersall world. *Tota die verecundia mea contra me est & confusio faciei mea cooperuit me*, saith the Psalme in the name of Christ, as if he would say, Among all the great and cruell torments which I did suffer in my passion, the greatest was, to see that they should see my flesh naked, and my face vncouered; because that to say the truth, the shame which he endured gaue him greater torment then the griefe he suffered. That which Christ doth here say, we may easily beleeue, and also take compassion on him, because there is no man in the world noble and shamefast, who would not chuse rather to haue his head stroke off in the prison, then to see himselfe brought with shame into the market place. What doth not he loose, who looseth his reputation?

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What doth abide with him with whom credit and honour abideth not? The ſonne of God then being ſo honeſt in his perſon, ſuch a patterne vnto others of good life, and alſo of ſuch great reputation and credit throughout all the Common-wealth, it was vnto him a greeuous iniurie and an exceeding great ſhame, to ſee that in the middeſt of the field and among all thoſe people, he and no other ſtood naked, and euery mans eye caſt vpon him. S. *Auguſtine* vpon S. *Iohn* ſaith, Put the caſe that the law did command that malefactors ſhould be crucified, it is not read therein that it commandeth them to be ſtripped naked: and from hence it proceedeth, that the miniſters of wickedneſſe like couetous men ſpoiled Chriſt, and like vnto malicious men did openly put him to ſhame. There is no man ſo poore which wanteth a garment to die in, and ſheete to be buried in, vnleſſe it were holy Ieſus, whom they left not ſo much as a coate to be executed in, nor a ſhrowde to bee wrapped and buried in. When Chriſt doth ſay, The confuſion of my face hath couered my face; What elſe doth hee ſay, but that hee was much aſhamed of that ſhameleſſe impudencie of theirs? What doth it meane, *Tota die verecundia mea, contra me eſt*, But that no man waged ſo dangerous a battaile with him, as his owne ſhame did, after that he ſaw himſelfe ſpoiled of his garments, and naked from the feete vnto the head. Saint *Barnard* ſaith, The ſonne of God was ſo very honeſt, that it was vnto him a greater confuſion and ſhame, to ſhew one ſhoulder bare, then to another man to bee naked from the foote to the head. *Anſelmus* in his Meditations ſaith, Becauſe they tooke off Chriſts garments the wrong way, and turned them ouer his head, they remoued and ſtucke in a new the thornes in his head: and in remooving the thornes they renewed his wounds, and in renewing his wounds, his veines began to open afreſh, and in the opening of his veines there did runne out bloud by pitchers full, inſomuch that ſome of it lay on the ground, and other ſome was froſen in his body, and all the reſt was congealed in his garments. O my ſoule, O my heart, how is it poſſible for thee to remaine ſound and entire, thy good Ieſus being thus deuided into ſo many parts? Thou doeſt now know that his haire was ſcattered in *Pilats* houſe, that his

skinne did cleaue to the pillar, he left his bloud shed in the streets, the gore part of it was frosen to his garments, and his garments the hangmen tooke away: What did there remaine proper vnto himselfe, but onely the loue which he had to redeeme the world? *Bonauenture* in his *Stimulo* saith, Deuide thy selfe O my heart, deuide thy selfe, and put one part to keepe those bloudy garments, and another in the thornes which were remoued, and another in the bloud which is shed abroad, and another in the stripped flesh, for if thou be found slaine and stripped with Iesus crucified, thou shalt also finde thy selfe risen with him, who will rise the Sunday.

Where art thou, O glorious virgin, where art thou pittifull mother? Why art not thou with thy Son in this bickering? O sorrowfull mother, O comfortlesse mother, make more hast if thou wilt see thy Sonne alisue, and so thy heart shall haue great cause to sigh and thy eies to weepe. If thou come in time, and if thou draw somewhat neares, thou shalt see thy Sonne without the skinne which thou diddest bring him into the world with, without the strength which thou hast seene him haue, without the bloud which thou diddest giue him, without the libertie which thou diddest bring him vp in, and without the garments which thou diddest weaue him, which the hangmen haue taken not to giue thee but to diuide among themselues. *Bonauenture* in his Motiue to loue saith, O who could haue seene thee, comfortles mother, & the hast which thy feete made to run, thy eyes to weep, thy hands to bewaile, and thy hart to sound: for the griefe which thou hadst to see thy son die, did exceed the griefe of compassion, and grew to be a dolour and griefe of passion. Take no thought, O comfortles mother, take no thought to see thy son as thou doest see him, at the foote of the crosse naked, and to see how they haue him downe on the ground to naile him, because he doth receiue greater griefe to see thee cast thy eyes vpon him, then that others should lay handes vpon him. O my soule, O my heart, this way of his should not be gone ouer, without you, because it doth giue a farre greater torment vnto blessed Iesus, to see you cloathed with sins, then to see himselfe stripped of skin and coats. O my bowels, how is it possible that you die not, or that you melt not into tears,

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seeing the innocent Lambe, to looke about him on euery side without sight, in breath without breath, in flesh without flesh, and in skinne without skinne. Saint *Barnard* in a Sermon saith, His hands being now loosed, his wrests without cordes, and his throat without a rope, all at once ouerthwartly they pulled off his coat, and crowne, and skinne, and flesh, and bloud, in so much that his precious flesh was so stripped, that I would to God my bowels were as voide of sinne as he of cloathes. O the sweetnesse of my soule, who but thou wilt tell me which is a greater torment, to vncleaue that which did sticke fast, or to flay without a knife? O how distressed and perplexed my soule is in beholding and being beheld, in seeing and in being seene; because neither she can be seene, by reason that shee is so soule, nor thou to behold because thou art so staine. O most pittifull Lord, if the onely thinking and remembrance of that which thou haddest to suffer in the Mount of Caluarie, made thee to sweat bloud in the Garden, how canst thou endure now to see the Crosse with thy eyes, and also to see all thy torments? What meaneth this O good Iesus, what meaneth this? Haue they so small regard in heauen of thy bloud, that the Angels doe giue thee comfort when thou diddest sweat it, and forget thee at the time that thou doest shed it? O what difference there is betwixt that which thou diddest sweat in the Garden, and that which thou diddest sweat afterward in Caluarie, because that in the Garden thou diddest sweat thy bloud by the poores, but in Caluarie thou diddest not sweat by the poores, but through my enormious fault, in so much that for to leaue me faire and cleane, thou didst remaine thy selfe all couered with sweat.

CHAP. XXX.

Of the myſterie why the Sonne of God would die naked on the croſſe, and how there be more which would ſerue the world, then follow Chriſt naked.

Vdauerunt Ioſeph tunicã talari, & miſerunt in ciſternam veterem, quæ non habebat aquam, ſaith the holy Scripture in the 37. of Geneſis, as if he would ſay, When the brothers of innocent *Ioſeph* ſaw that they had conuenient time to ſhew their hatred, they ſtripped him of a long garment which he wore, and caſt him into an olde dry ceſterne which had not one drop of water in it. It is much to be noted in this place, that *Ioſeph* onely was beſt beloued of his father *Iacob*, and that he did reprehend his brothers of their vices, and he onely was moſt of all enuied of all, and he onely ware a long garment vnto the ankles, and it was he onely whom they vncloathed of his garment, and threw into an olde ceſterne. This high and darke figure in whom was it accompliſhed, at the foote of the letter but in Chriſt? When the father ſaid in the mount Thabor, *Hic eſt filius meus dilectus*, Did he not plainly tell vs, that this was the ſonne which he did moſt ſet by, and in whom he did moſt of all reioyce? It was onely Chriſt who like vnto *Ioſeph*, did reprehend the open vices of the Synagogue, by reaſon whereof the Iewes tooke his life from him, not ſo much for the miracles which he wrought among them, as for the rebuking of them for their vices. It was Chriſt alone who had his garment of a iuſt proportion from the head to the feete, that is, neither ſo long ỹ it did drag after him, nor yet ſo ſhort, that it was vnſeemely to weare, becauſe there was no ſinne in him to clip off, nor there wanted no vertue at all in him, to adde vnto him. It was onely Chriſt who like to *Ioſeph* they did ſpoile of his garment, and caſt in the ceſterne, which was brought to paſſe, and fulfilled when in the Mount of Caluarie he was ſpoiled of his coats, and put vpon the

the crosse, the which at that time was so dry, that hee found not one drop of water in it. He who cried aloud on the crosse, *Sitio*, I am a thirst, doest thou thinke my brother that he would not haue taken a cup of water as he did take the bitter gall dissolued in vineger? O how farre more terrible was the cesterne of Caluarie to Christ, then that of *Sichem* was to *Ioseph*; seeing that *Ioseph* went out of his aliue, but Christ did not descend from his vntill he was dead, and holy *Ioseph* did loose nothing there but his garment, but they did not take from blessed Iesus only his garments but also his life. O how much better Christ did with the cesterne of Caluarie then *Ioseph* did with his at Sichem, because that if holy *Ioseph* did finde his cesterne dry, dry he left it; if old, old he left it; but holy Iesus did renew the cesterne of his crosse with his members, did worke it with his nailes, glew it with his bloud, fill it with his teares, keepe it with his speare, made the iuices of his thornes, made it famous with his death, and enriched it with his life. *Iosephs* brothers not contented with this, they killed presently a Goat, and died the coate which they tooke from the youth in his bloud, and carrying it vnto their father, told him that a wild Beare had killed *Ioseph* in the desert, so that in that daies work the Goat was killed, *Ioseph* sold, *Iacob* deceiued, and the brothers proued murderers.

This high mysterie was better fulfilled in Christ, then prefigured before in *Ioseph*, because that to die with bloud his holy garment, was not necessarie to kill a Goate, because he died it with his owne precious bloud, in so much that he tooke the garment off himselfe to couer vs, and drew the bloud out of his bowels to die it.

If the great Patriarke *Iacob* was deceiued by his children, yet without all doubt God the Father was not deceiued by his onely sonne, seeing that the bloud with the which hee died the coate of his Church, was not the bloud of any bruit beast, but of the veines of his most sacred body.

Origen vpon this place saith, The bloud with the which the Synagogue was died, was fained bloud, slaughter bloud, lying bloud, and the bloud of bruit beasts: but the bloud of the Catholike Church is pure bloud, true bloud, and holy bloud, and also louing bloud, which hee gaue vs in great aboundance: and yet hee

gaue not in that measure, because he would giue vs no more, but because he had no more to giue.

Aymon saith, That *Iacob* was alwaies deceiued in thinking that his sonne was dead, vntill hee saw him made afterward a great Lord in Ægypt, and so the Iewish nation will alwaies thinke that Christ is not risen againe vntill he come to iudge the world, and thereupon it is that then they will begin to be conuerted, when the world shall be at an end. Because that all which is spoken of the sonne of God is short in words, in respect of the mysteries which are contained vnder them, it is a thing to be wondred at, and worthie to be waighed, why he would die naked, and shew his naked flesh in Caluarie, seeing hee had beene a Prophet of most holy life, and of exceeding great honestie and dignitie in his person.

S. *Augustine* vpon S. *Iohn* saith, The cause why Christ would die naked, was, to shew vs how excessiue the loue was which he bare vs, seeing that he shewed vs his owne proper flesh, and did not hide himselfe from vs, because that among familiar friends it is a greater token of loue to shew one arme naked, then to suffer a man to put his hand in his treasure.

Bede vpon Saint *Luke* saith, How much we ought to esteeme it, that Christ would die naked it is easily knowne, in that that no man before another dareth to put off his shirt, how familiar so euer hee is with him, because there is no man this day in the world so dishoneſt, who dare shew himselfe naked from the feete to the head.

Ambrose vpon Saint *Marke* saith, Of one tenure, of one value, of one sauour, is the flesh which thou diddest shew the Iewes, and that which thou diddest leaue to Christians; sauing that that which thou diddest shew there was naked, and that which thou diddest leaue heere is couered. *Quicunque non receperint vos, exeuntes de ciuitate illa excuti te puluerem pedum*, *Luke* the 9. As if he would say, If you preach my doctrine in any Citie, and the inhabitants thereof will not receiue your persons, nor beleeue your words, goe out presently out of their Citie, without any farther preaching vnto them, and when you doe goe away, doe not onely not take with you any thing that they haue giuen you, but you

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ſhall ſhake off the duſt of your ſhoes, if any haue ſtucke vpon them. If we looke curiouſly into the Scripture, duſt is neuer taken but for the goods and riches of this world, for euen as the duſt is changed at euery winde, ſo goods are changed euery moment.

What elſe is the materiall duſt of the ground, but certaine dry earth fruitleſſe, moueable and heauy? like vnto duſt, the goods of this world are very drie, ſeeing they giue ſuch ſmall contentment; much troden, ſeeing they paſſe through ſo many hands; fruitles, ſeeing they doe ſuch ſmall good; they are mouable, ſeeing they vaniſh away ſo quickly; and alſo very deceitfull, ſeeing they haue deceiued ſo many. What doth he goe about, who indeuoureth himſelfe to gaine riches, but onely to fill his houſe with duſt? Is not thinke you, all the wealth in this world duſt, and leſſe then duſt, ſeeing that within few dayes it will decreaſe, be worm-eaten and moath-eaten, and rotten, and will all haue an end, and thou with it? How can a man perſwade thee better, that all in the world is but duſt and aſhes, then to put thee in minde that thou thy ſelfe ſhalt alſo turne into aſhes? which the Church doth alſo teach thee on aſh-wedneſday when it is ſaid vnto thee: *Memento homo quia pulus es & in pulverem reuerteris*, that is remember man that thou art duſt, and that to duſt thou ſhalt returne.

Saint *Ambroſe* vpon St. *Luke* ſaith, For the Sonne of God to command his Diſciples, to ſhake of the duſt of both their feet, is to forbid them, to trouble themſelues with worldly matters, becauſe that in Chriſtian religion, it is farre worſe to haue our conſcience full of durt, than our ſhoes loaden with duſt. *Gregory* in his Regiſter ſaith: marke well that Chriſt did not command to ſhake off the duſt of one foot onely, but of both; thereby to let vs vnderſtand, that it doth not ſuffice that we giue ouer to poſſeſſe worldly thinges, but we muſt alſo giue ouer to deſire them, becauſe there be many in this world, which although they cannot reach vnto that which they would, yet doe not giue ouer to ſigh and wiſh for it.

Then the ſeruant of our Lord, hath one foote cleane and another loaden with duſt, when in the world, he renounced all which he had, and tooke into religion nothing but his owne will, inſomuch that in the world he left his money, and to religion brought

deſires.

deſires. Saint *Barnard* writing vnto a certaine Monke, ſaith, I would to God brother that of two euils thou haddeſt choſen the leſſe, that is, that thou hadſt brought with thee rather the money which thou didſt beſtow in the world, then the euill deſires which thou didſt bring hither with thee, becauſe that with the money we ſhould haue repaired ſome olde walles, but with thy bad deſires thou doeſt ouerthrow our olde cuſtomes.

Bede vpon Saint *Luke* ſaith, That it is very much to be pondered that Chriſt doth command vs to make cleane our feete, which is the loweſt and laſt part of man, becauſe that thereby he doth teach vs, that in all thinges we take in hand, we ought alwaies to direct them to a good end, conſidering that the merit or demerit of our workes, doth not ſo much conſiſt in that which we doe, as for the end why we doe them. For the Sonne of God then to ſpoyle himſelfe of all his garments, before he ſhould goe vp to the croſſe, and to commaund his Diſciples that they ſhould ſhake off the duſt of both their feete, is to aduiſe vs, and alſo to vndeceiue vs, that no man ſhall be able to reach vnto the height of perfection, nor with him goe vp to the holy croſſe, if hee doe not firſt ſhake from him all the duſt of couetouſnes, and put off and diſpoſſeſſe himſelfe of his owne proper will. Chriſt did firſt forſake his will in the garden before he did put off his clothes in Caluarie: whereof we ſhould take example, that if wee will attaine to the perfection of Chriſtianity, it is neceſſary that we doe firſt leaue our heart naked of his appetites, rather then the body of his attire, *expoliauit ſe rex Saul veſtimentis, ſuis & prophetauit cum cæteris prophetis, & cecinit nudus tota die & nocte*, ſaith the holy Scripture in the firſt booke of the Kings in the 20. chapter, as if hee would ſay, Immediatly after that *Saul* had put off his princely robes, hee began to propheſie among the other Prophets, in ſo much that the ſpirit of propheſie did ſo long time dure with him, as hee had no garment vpon him.

Iſidorus vpon theſe wordes ſaith, To ſay in Scripture that King *Saul* was neuer receiued into the quire of the Prophets, vntill they ſaw him naked of all his garments, is plainely to aduiſe vs, that we ſhall neuer be reckoned in the number of his elect, if wee doe not firſt ſpoyle and put off all our vaine deſires, becauſe that

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in the houſe and confrarie of God, many ſinners are receiued, but no ſinners admitted.

Aymon noteth, That at the very inſtant when *Saul* did turne to take his garments, hee loſt immediatly the ſpirit of propheſie; whereof we may inferre, that how much the leſſer our part is in the world, ſo much the greater it is in Chriſt, and how much the more in the world, ſo much the leſſe in Chriſt: inſomuch that we cannot be friends vnto the one, but we muſt be enemies vnto the other.

Saul did exceeding well to vncloath himſelfe, and committed a great error, in clothing himſelfe againe, becauſe it was better for him to propheſie naked, then to rule and be a King cloathed. O what a number of companions *Saul* hath in this caſe, who hauing put off worldly things, retire themſelues to propheſie in ſome religious houſe of perfection, and after that they haue ſo done for a time, as it were in a quirie of Prophets, turne againe to cloath themſelues in the garments of their olde cuſtomes, inſomuch that they make choiſe rather to ſerue the world cloathed, then follow Chriſt naked.

All the Apoſtates in the world doe follow King *Saul*, which put on that to morrow, which they did put off and renounce to day: and they follow the Sonne of God who neuer turne to put on that which they haue determined once to forſake: for as the wiſe man ſaith, It is a leſſer euill not to know the way of ſaluation, then to know it and afterward not to follow it. O my ſoule, tell me I pray thee, why wilt thou turne to cloth thy ſelfe in the vanities which thou haſt left in the world, and with the naughtie cuſtomes which thou haſt renounced, ſeeing that thou doeſt well know that diſtreſſed King *Saul* did die in the mountains of *Gelboe* clothed, and the Son of God did triumph ouer death on the croſſe naked? What doeſt thou, what doeſt thou feele, O my heart what doeſt thou feele, art thou not aſhamed to goe ſhod and clothed, thy maiſter and redeemer being vpon the croſſe naked? Strip thy ſelfe naked O my ſoule, ſtrip thy ſelfe, ſeeing that with thoſe garments of which thou ſhalt vncloth thy ſelfe, good Ieſus muſt cloath himſelfe withall, which are the wickednes which thou doeſt bragge and vaunt of, and the ſinnes which thou doeſt commit

commit euery day against him, all which hee will carry to the crosse, and there crucifie them with himselfe. *Quid retribuam Domino pro omnibus que retribuit mihi*, seeing that forgetting himselfe, and hauing me in remembrance, if he goe to the crosse stripped and naked of apparell, yet he goeth loaden and clogged with my sinnes? O good Iesus, O the loue of my soule, if thou wilt put on any garments of sinnes, and if thou wilt haue any liueries of naughtines, goe to no other shop, O my good Iesus, goe to no other but to that of my sinfull soule, because there are so many iniquities and so great wickednes in her, that with the change of thy owne bloud we will there cloth thee from the feet vnto the head.

What meaneth this O good Iesus, what meaneth this? Who did euer heare or see any mā change as thou hast done, thy own sweat and labour for other mens sins? O glorious and happy exchange which thou diddest make with me O good Iesus at the foote of the tree, where thou diddest giue me thy merites for my demerits, thy goodnes, for my naughtines, thy innocencie for my fault, thy credit and honour for my infamie, and thy life for my death, insomuch that if I liue it is by thee, and if thou die it is for me.

O high mysterie and Sacrament, neuer before heard of, who was euer so expert a wrastler as thou art, seeing thou didst goe to wrastle naked, in a naked field, on a naked crosse, and naked of friends, and yet naked diddest ouercome the Deuill? Naked of comfort, thy heart went vp to the crosse, naked of skinne in that place thy flesh was seene, naked thy body of apparell, insomuch that thou diddest there couer thy selfe with no other thing, but with the crosse which thou haddest on thy shoulder, and with the thornes which thou haddest on thy head.

Peccata nostra pertulit in cupite suo, super lignum crucis, saith the Apostle Saint *Peter*, in his first epistle Canonicall, the 2. chapter, as if hee would say, Vnderstand you, O my brothers, that the Christ which I preach vnto you, is he who tooke vpon his owne shoulders all the sinnes of the world, and went to die with them on a crosse, insomuch that as the hangmen did execute his members vpon the crosse, so he ouer and aboue his members did put to death, and execute all our sinnes.

O wonder neuer before heard nor thought of, who did euer

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see or euer heare that hee who is condemned, should condemne, and that he who is executed should execute, and hee who is hanged should hang, and that he who is dead should kill? Who was this man but thou, O my good Iesus, seeing that when thou wast hanged and nailed vnto the tree of the crosse, if they tooke thy life from thee, thou diddest destroy death, if they did execute thy body thou diddest kill sinne, if they did crucifie thy members thou diddest crucifie offences, insomuch that there remained no member in thee to crucifie, nor wickednes in me to make cleane. We say very truly that there was no member in thee which was not pulled a sunder, nor wound in me which was not cured, seeing that thou diddest make as great a butcherie in thy body of my offences, as the hangmen did on the crosse of thy flesh.

Remigius saith, That it is to bee noted that the Apostle doth not say, that Christ did carry our sinnes vpon his soule but vpon his body, because they tormented the Sonne of God without any fault committed by him. Not doing any sin they did accuse him of sinne, and not being a sinner he did satisfie like a sinner. *Cyrillus* vpon St. *Iohn* saith, The sinnes which were lodged in our soules, Christ did cast vpon his owne flesh; whereof it followed, that Gods iustice finding them there, like vnto one who had receiued theeues and harbor'd malefactors, hee crucified him, and fulfilled iustice. And doest thou not know, O good Iesus, that it is a law kept of olde, that in whose handes the theft is found, that he giue accompt of the theft and also pay for the theft? Who could haue beene able to crucifie thy holy members, if thy holy father had not found harbored in them all my offences? Writing at the gates of thy house, *Hic peccatores recipit*, and he doth eate with sinners, how should it bee that they should not handle thee like a sinner, and punish thee like vnto a sinner, seeing that thou doest receiue malefactors into thy house, and art loaden also with sinners. *Barnard* saith, Who did command thee O good Iesus, who did command thee to put off thy owne holy garments, and in stead of them cloath thy selfe in other mens stolen coates, which thou diddest at the foote of the crosse, when thou diddest put off thy owne innocencie, and put on thee my fault? *Damascen* saith, That hee did beare our sinnes in his body when the

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eternall Father did finde vpon his ſonnes members, all our ſinnes, by reaſon whereof he and they, they and he, were executed and ſlaine on the croſſe, inſomuch, that for no other thing, but becauſe Chriſt entred in to part the fray, he was there ſlaine of thoſe which quarrelled.

CHAP. XXXI.

Of the houre when they began to crucifie Chriſt, and how that firſt of all hee offered his heart to be deuided on the croſſe, and his left hand to be nailed.

Ora erat tertia & crucifixerunt eum, ſaith S. *Marke*, in his 15 chapter, as if hee would ſay, The Son of God being come to the mount of Caluarie, and the halter being taken away which he had at his throat, and the cords looſed which his hands were tied with, they did crucifie him betwixt two open theeues, putting him in the middle, as though he had beene captaine of them.

For ſuch high myſteries as are heere to be touched, and for ſuch new matters neuer before heard of, it ſhould be needfull for vs to haue the tongues of Angels, the ſpirit of Prophets, and the guift of the Apoſtles, and the contemplation of holy contemplatiue men, becauſe that the myſteries of the croſſe, and the dolours of the paſſion of Chriſt, are better to be taſted then to bee written of. I call vpon thee then wounded Chriſt, and beſeech thee that thou wouldeſt guide my penne in that which I ſhall write, and make my heart ſoft to feele that which I ought, inſomuch that at one time, my eyes may betake themſelues to weepe, and my fingers to write. And I ſummon you to appeare, O my eyes, and I cite you alſo, O my heart, to the end you may be witneſſes, and be preſent at all the myſteries which my pen ſhall write, and at all the torments of my God which I ſhall ſpeake of, ſeeing that you haue far more reaſon to bewaile and weepe them, then he had to ſuffer them.

To

To what end doe you thinke that I cite you, O my eyes, and to what end doe I ſummon you O my heart, but onely to ſweat with holy Ieſus bloud at your pores, and to bath with teares my ſorrowfull cheekes.

O good Ieſus, O the loue of my ſoule, if I could feele ſome ſmall part of that which thou diddeſt feele, and could taſte a little of that which thou diddeſt taſte, how were it poſſible that my teares ſhould not blot out all that which my handes doe write? *Plorans ploranit in nocte, & lachrimæ eius in maxillis eius*, ſaith the great Prophet *Ieremie* in his Lamentations, as if hee would ſay, After that ſorrowfull Ieruſalem, did ſee the Caldeans carry away captiue their neighbours, beat their walles downe to the ground, their teares were ſo many and ſo continuall, that their cheekes were neuer drie neither day nor night.

Ieremy could not more liuely haue ſet forth his Lamentation, then he did in theſe wordes, for to ſay *Plorans ploranit*, is to ſay, that he did not onely weepe with his eyes, but hee did weepe alſo with his heart, and it is to ſay that the aboundance of teares was ſo great, that one drop did follow another.

When one drop doth follow another on his cheekes who weepeth, it is an euident ſigne that he loued that well, for the which he weepeth, and that hee of whom he complaineth, did him great hurt. O my ſoule, O my heart, is it not greater reaſon, that you ſhould weepe the death and paſſion of the Son of the liuing God, than for *Ieremy* to lament and weepe as he did the captiuitie of the Iewiſh nation? Sorrowfull *Ieremy* doth weepe, and neuer ceaſeth weeping, for the throwing downe of the olde walles of Ieruſalem, and doe you forget to weepe and bewaile the pulling a ſunder of euery tender ioynt in good Ieſus? Comfortleſſe *Ieremy* cannot comfort himſelfe, when hee ſeeth the ſtreetes of the holy Citty ouer-growne with graſſe, and canſt thou doe it O my heart, now that thou doeſt ſee them watred with bloud? Lend me O great *Ieremy*, lend me I pray thee, ſome few of theſe thy teares, not for to weepe for the ſtones of thy holy citty, but to complaine of the faults of my ſinfull ſoule, for although it bee true, that the Iewes did accuſe my Lord and maſter, yet not they, but my ſinnes did crucifie him.

It

It is time now that we come to ſpeake of this lamentable caſe, and make relation of that great ſpectacle, which was the greateſt that euer was ſeene, or heard off in the world, for if we compare all others vnto the loſſe of the life of the Sonne of God, they are all but a ſhadow. We may well call all famous men a ſhadow, and all ſuch as vndertooke great actions, and alſo all ſuch which in times paſt did atchieue heroicall vertues, for becauſe he is not yet borne, who for the redeeming, and curing of all the whole world, would looſe his owne proper life. *Barnard* vpon *Qui habitat*, We ſhall highly account of it, that Chriſt would die for vs, but yet it is much more to be eſteemed, that he did offer himſelfe ſo willingly vnto it, becauſe the loue which the Sonne of God had in his heart, towards vs, was of greater force and vehemency, than the dolour and griefe which did torment his body. *Ecce homo vnus ſupra montem, in manu eius erat calamus, menſura ſex cubitorum, & menſus eſt latitudinem ædificij*, ſaith the great Prophet *Ezechiell*, as if he would ſay, Among the great viſions which I did ſee, neare vnto the riuer of *Cobar*, the one was that on the top of a very high mountaine, which was neare vnto Ieruſalem, a man ſtanding alone, who held in his hand, a reede of ſixe cubites in length, with the which, he did meaſure a building which was newly made in that place. This is without all doubt a wonderfull figure, but yet the fulfilling of it much more wonderfull, ſeeing that in it, we are ſhewen and taught how the Sonne of God, was put to death on the true croſſe, and how on the ſame croſſe, and in the ſame place, he was meaſured. We haue great reaſon to ſay, that this new building is the bleſſed humanitie of Chriſt, which was newer then all the nouelties in the world, ſeeing that he onely was borne of a Virgin, formed by the holy Ghoſt, vnited to the word, and neuer defamed with ſinne. The very high mountaine where the Prophet ſawe this viſion, is the mount of Caluary where Chriſt ſuffered his death and paſſion, and if the Scripture doe call it a very high mountaine, it is not ſo much for the hardnes of the aſcent of it, as for the holy bloud which was ſhed vpon it. The reed with the which the building was meaſured, is the croſſe, on which the redeemer of the world did ſuffer; and he who buſied himſelfe in meaſuring the building, is the

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vngratefull Iewiſh people inſomuch that the meaſuring of the building with a reede was a figure, how they would meaſure Chriſt on the croſſe from the feete to the head. What doth hee meane when he ſaith that that reede was ſixe cubites long and no more, but that pittifull meaſuring was to bee made in the ſixt age of the world? *Gregorie* vpon *Ezechiell* ſaith, The meaſure with the which the meaſurer of Ieruſalem did meaſure with, was not a ſound pole, but a hollow reede, to teach vs by that myſterie, that in the meaſure which Chriſt meaſured himſelfe with on the croſſe, not the marrow of his Godhead, but onely the barke of his ſacred manhood did ſuffer, becauſe it is repugnant vnto his naked diuine eſſence, not onely to ſinne but alſo to be conſtrained to die. For a high myſterie, and deepe Sacrament, the croſſe on which Chriſt ſuffered, was figured by the hollow reede which Ieruſalem was meaſured with, becauſe that as hee who breaketh a reed, hurteth but the vttermoſt rinde, ſo when the maker of the world was broken and pulled a ſunder on the croſſe, death did not hurt him in his moſt ſimple diuine being, but only as he was man.

It is alſo to be noted, that that man did not meaſure the length but the breadth of the Temple, to giue vs thereby to vnderſtand that the bredth of Chriſt which is his manhood may be meaſured, but the length of God which is his Godhead, can neither be meaſured, nor much leſſe waighed: for my owne part I ſay and confeſſe, that if we could finde a beginning of an end in God, I would not beleeue him for God. It wanteth not likewiſe a myſterie, that the reed with the which that man did meaſure the Temple, he touched but with one hand, wherein is ſignified that although they did meaſure the Sonne of God with the reede of puniſhment, yet they touched him not with the rod of ſinne, becauſe that the innocencie and puritie of Chriſt no man can ſtaine or ſpot, nor make compariſon with him. The houre being then come, in the which the bunch of Grapes of *Cades* was to be preſſed, and the true *Iſaac* was to be ſacrificed, after the halter was ſlackened which he had at his throat, and that he was ſpoyled of the garments which he wore, the hangmen commanded him to ſtretch himſelfe at length on the Croſſe, becauſe they might ſee where they ſhould bore the holes to put in the nayles.

Anselmus saith, That to put a man vpon the crosse and there to crucifie him with nayles, is such a torment that there is none like vnto it, to take away his life, nor any more infamous punishment of his credit. It was not needfull to command him twise, nor yet intreat him to lie on the ground, and to measure himselfe at length on the crosse, because thirtie and three yeares he and the crosse, and the crosse and he, made way to be betrothed. And the Iewes thinking that they did measure and crucifie him, it was not so, but the crosse and hee did embrace the one the other. The loue was so great betwixt the Lord and the bridegrome, and the crosse and Christ, that the better to ratifie and establish the matrimonie betweene them, where as all others which are betrothed giue but their bare handes, Christ and the crosse gaue hands and feete, when he suffered his feete to be nailed, and his hands crucified.

As sorrowfull Iesus at that houre when this was done was spoiled of his garments, or rather to say the truth of his skinne, the pittifull case was, that as they did stretch him on the crosse to take his measure, and take him away againe to bore the hoales, there did sticke so much bloud on the crosse, that there needed no marke of any other die. O high mysterie, O louer such as neuer was seene before, seeing that when thou diddest betroth thy selfe with the crosse, thou diddest presently giue her a dowrie, and enrich her with iewells: for if shee did receiue thee into her owne house, thou diddest giue vnto her of thy holy bloud. It doth well appeare O good Iesus, it doth well appeare, that thou doest take the crosse willingly for thy spouse, seeing that thou doest measure thy selfe with it, not being forced by any, and wilt not come downe being of many thereunto requested.

The crosse lying then vpon the ground, and Christ stretched at length vpon him, although the print of his length was very well proportioned with his owne bloud, yet notwithstanding the false hangmen did falsifie his measure, taking it somewhat longer then the true stature of Christ did require, because that by this occasion they should not only crucifie him, but also pull one ioynt from another. O my soule, how is it possible seeing thy good Iesus in such a narrow passage, that thou shouldst not be very much dismayed; and in such perplexity, and thou not in great woe; in such

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agony, and thou not falling in to a ſound? and ſo neere vnto the iumpe of death, and thou not to die in the place with him? How ſhould not the heauens be a fraid, and hell quake, ſeeing him to be meaſured by inches, who commanded Ieruſalem to be meaſured by yardes and poles? What new thing can there bee in the world comparable vnto this, to ſee the meaſure of him to be taken vpon a peece of wood, who commaunded the Temple to bee meaſured with a reede? how is it poſſible that they doe at this day as they doe, to meaſure the members of his body, to crucifie them on the croſſe? O good Ieſus, O the redeemer of my ſoule, by this myſterie I coniure thee, and for the reuerence of this ſpectacle, I beſeech thee, that when before thy dreadfull day of iudgement, my merites ſhall be meaſured with the demerits, that thou wouldeſt haue more pitty on me there, than the torturours had on thee heere. For if thy meaſure bee ſuch as my life hath beene heretofore, I yeeld my ſelfe aſwell condemned as thee crucified.

Saint *Barnard* ſaith, That in that high ſpectacle of the death of Chriſt, euery one which was there preſent had his office: the tormentors buſied themſelues, and tooke the charge of boaring of holes; the Centurion to guard him, the Iewes to make an outcrie, the Cryers to crie, the Hangmen to hammer in the nailes, the Angels to wonder, the Elements to be troubled, the common people to looke on, *Mary Magdalen* to ſigh, and the ſorrowfull Mother to weepe. In the mean time, whileſt they were a boaring of holes in the croſſe, and digging the rocke, preparing the nailes, and whileſt they brought the ladder, wofull Ieſus was beſet with tormentors, naked of garments, without any friends, mocked of all men, ſtretched vpon the ground, quaking with colde.

What wouldeſt thou that I ſhould ſay more vnto thee, but that at the ſame time, they were boaring of holes in the croſſe, and all his body ſhiuering and trembling? Doeſt thou ſay at one time, O good Ieſus, that thou doeſt come to put fire in all the world, and at another, doeſt thou ſtand ſhiuering with cold? St. *Barnard* ſaith in a ſermon. The colde which thou haddeſt at the foote of the Croſſe, O good Ieſus, the ſinnes which I haue committed did rather cauſe, thã the elements which thou didſt firſt creat; becauſe

at that time there was more fire, without compariſon, in thy holy ſoule, then there is now in the mount *Ætna*. If one ſparkle of the loue, and heate which did burne in thy bowels ſhould come out of thy breaſt to burne, it is no doubt but it would burne the heauens, and ſet the earth on fire, for if they did end thy dolours with the croſſe, nothing brought thee thither but thy loue. When they did aske the ſon of God that he would come downe from the croſſe, hee did not ſtay there becauſe he was nailed to it, but becauſe he was enamored of it; and thereupon it is, that if with three nailes his fleſh was hanged, with tenne thouſand nailes of loue, his bowels were faſtened. *Foderunt manus meas & pedes meos, & dinumerauerunt omnia oſſa mea*, ſaith the Pſal. ſpeaking of the perſon of Chriſt, as if he would ſay, At that very houre that they nayled me on the croſſe, they did naile my handes in ſuch a faſhion, and without all pitty did bruiſe my feete, and ſo cruelly did wreſt my ſinewes, and ſo inhumainly did diſ-ioynt my bones, that there was no member in my body without griefe, nor bone which was not told. *Auguſtine* vpon theſe wordes ſaith, That as *Dauid* had propheſied this pittifull figure, ſo the Sonne of God did fully accompliſh it, ſeeing that on the tree of the croſſe his handes were bruiſed and broken with the nailes, and all the parts of his body diſ-ioynted and pulled aſunder with torments. If a man cannot ſuffer that his nailes bee too neare pared, how would he ſuffer to haue his whole hand broken? Becauſe the handes of all the body are moſt full of ſinewes, what did hee not feele what did he not feele? what did hee not ſuffer, when the nailes did enter in at the palmes of his hands? The houre being then come in the which that moſt ſacred humanitie ſhould be martired, and the redemption of the vniuerſall world perfected, they did commaund holy Ieſus to ſet himſelfe at length vpon the croſſe, not hauing any garment at all vpon him, which they did command him to doe, not becauſe they would againe take his meaſure, but to naile him vpon the croſſe, and vtterly to take his life from him. Stretch thy ſelfe at length then O good Ieſus, caſt thy ſelfe O my redeemer vpon this thy laſt bed, which euer thou ſhalt caſt thy ſelfe vpon, and this is alſo the laſt time that euer thou ſhalt lie downe in this world, and that which cannot be ſpoken without teares

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is, that thou shalt not cast thy selfe vpon this bed to sleepe, but to die. How is it possible for mee, O good Iesus, to recite in order thy cruell martyrdome, and not to swoune at euery torment? giue me then O good Iesus, some strength, to the end that my soule may taste somewhat of thy passion, and to the end that I may haue constancy, in writing that which I shall write to thy glory. For as thou doest see now O great Lord, as I am now a writing, I stand sighing and sobbing, not for the paine which I haue passed through, but for the coldnesse of deuotion, which I feele in my selfe. Well then the crosse being boared through, and the nailes brought and sharpned with the hammer, the tortorours in a readines, calling for the hangman, and Christ stretched at large vpon the crosse, they began to naile his left hand, the hangman hauing no pitty at all on that which he did; for besides, that hee knew not what he did, the Synagogue paid him well for his paines.

Anselmus saith, that because the Iewes could not lay their hands vpon Christ, they had agreed with the tormentours, that they should vse many great reproaches and iniuries against Christ, and giue him many kinde of torments: insomuch that the cruell hangmen were entreated by the Scribes, suborned by the wise, and payed by the Pharisies. At the time when the naile entered into that holy hand, his flesh was broaken, his skinne opened, his sinnewes shrunke, his armes out of ioynt, the grisles of his breast broake, one bone leapt from another, his veynes waxed dry, and his gristles pulled the one from the other. How is it possible for a body, of which there is such an anotomy made, to liue so much as one houre? Such experiences and such anotomies as these bee, Physitions are accustomed to make in men which are already dead; why doe they then make them in thee O pitifull Iesu, when thou art aliue?

Cyrillus vpon St. *Iohn* saith, Not without a deepe mysterie, the same order that our first father kept in sinning, Christ did likewise obserue in suffering; for as the first *Adam* did stretch out his hand to the tree, to gather the fruites, so the second *Adam* did reach out his hand on the crosse to bee nayled; insomuch that euery point of the sinne, Christ bore in his martyrdome.

It is three thousand yeares agone since that old theefe stole the

fruit in the garden, and doe they now naile his Sonnes hand for it on the pillory? They did firſt naile the hand of the heart, which is the left hand, becauſe that the heart of Chriſt, ſhould pay for that, which the heart of *Adam* did offend in; and the hand of Chriſt pay for that which the hand of *Adam* did ſteale. Before all other thinges, in one day, and one houre, and alike, Chriſt did offer vp his heart on the croſſe, becauſe they ſhould deuide it, and his hand becauſe they ſhould naile him, wherein hee did let vs to vnderſtand, how from the heart he did loue vs, and how in truth and in earneſt he did redeeme vs.

If the Sonne of God, ſhould firſt haue offered his right hand, which is not the hand of the heart, it might haue ſeemed that he had redeemed vs againſt his will, and not of his owne accord, but in offering his left hand to martyrdome, which is neere vnto the ſeate of the heart, hee did let vs vnderſtand plainely that together at one inſtant, he carryed to the croſſe, in his heart the loue, and in his hand the griefe.

CHAP. XXXII.

How they did naile Chriſt his right hand, and how in Salomons *houſe, there was no hammer heard, and that the fleſh of the Sonne of God was all knocked with hammers.*

Confractus & contritus eſt malleus vniuerſæ terræ, ſaid God by *Ieremy* in the 50 chap. as if he would ſay, Reioyce O houſe of *Iacob*, and bee glad O people of Iſraell, becauſe the hammer, with the which they did hammer all the world, is all broken, and beaten as ſmall as ſand. Speaking literally, the Iewes cannot ſay, that by the hammer are vnderſtood the tyrannicall Kings of Ægypt, who badly intreated and kept in captiuitie all the Iewiſh nation: for ouer and beſides that they were not ſuch great Lords, that they could beate and knocke all the world, the captiuitie of the Iewiſh Nation, is not as yet at an end. The

hammer

hammer is not broken, which doth knocke the people of the Iewes, nor shall not be broken vnto the worlds end, for as long as they will not beleeue, so long men will not cease to hammer on them. According vnto St. *Ieroms* exposition: who is the hammer which doth knocke all the world, but the cursed Deuill, whom all the earth did obay?

Now it is to be seene, that with so many blowes of a hammer we are strucken, as with temptations we are tempted of the Deuil. *Origen* vpon *Esay* 28 saith, That we shall not goe much amisse, if we say that the hammer is the Deuill, the nailes vices, the crosse the world, he who is there crucified a naughtie person; insomuch that the Deuill hath aswell a crosse to crucifie wicked men with, as Christ hath a crosse on which good men doe suffer.

With three nailes onely, the Sonne of God was nailed on the crosse, but the wicked deuill, holdeth a naughtie man fast with a thousand kindes of vices, and euen as the nailes entered into Christ his handes, through force of many blowes with the hammer, so vices doe enter into the soule through the strong knocks of temptations.

Now thou art to learne my brother, that that which they call hammering in the house of Christ, they call tempting in the company of the Deuill. Who did euer depart out of this world, who was not first knocked on by Christ, or tempted by the Deuill? For the Prophet then to say, that now the hāmer of all the world is spoyled and broken, is to assure vs, that in the passion of Christ, the Deuill was vtterly ouerthrowne and ouercome, because the Sonne of God, did suffer himselfe for no other cause, on the crosse to be hammered, but because the Deuill should no longer subdue and rule ouer vs. It is to bee noted, that *Esay* doth not onely say, *Quod malleus confractus est*, but he doth also adde, *Contritus*, to wit, that the hammer is not onely broken, but also beaten, and grownd small: all which was fulfilled in the Deuill, when our Lord did take from him, the boldnes to command, and the power to ouercome. St. *Gregory* in his regiſter saith: Christ hath left the Deuill and his hammer broken and bruised, or if hee hath left him any strength at all, it is not to tempt, but onely to exercise vs: insomuch that the temptations and aduersities of this world, are but

roses in the field, out of the which, the Bee gathereth honey, and the Spider poyson. For Christ to charge himselfe with nailes, was nothing else, but to discharge vs of vices, and to suffer himselfe to be hammered, was because they should tempt vs no more, because the Deuill is much more importunate, in desiring to bring into the world one vice, then the tormentors were to put through Christ his hand one naile. O good Iesus, O the loue of my soule, if thou wilt doe me any good, let it bee that thou crucifie me with thy nailes, and not the Deuill with his vices, for without all comparison, the naile which was made of sinne, doth more hurt in the conscience, then that which was made of yron.

To come then to our purpose, the left hand being nailed, as the torturours would immediately after, haue nailed the right, they could not doe it, nor put it in execution as they determined: because the excessiue paine of the other naile, did so shrinke vp his arme, that hee came not neare by 3. inches to the hole which was boared to put in the naile. How was it possible that his arme and hand should meete aright, with the hole which was made for the naile, his sinewes being shrunken, his veynes drunke vp, his flesh black and blew, his body without bloud, his arme out of fashion, and his hand hauing the palsie: Thē they drew out the right hand, to bring it vnto the hole, and they drew also very mightily the left arme, for feare least the naile should teare and rent out the flesh, into which it was thrust: in so much that they did first dismember him, and then afterwardes naile him. O Virgin, doest not heare the cracking which the bones make, when they are put out of ioynt, and the renting of his members, when the one is drawne from another? The spirit is woont to ioyne in one, that which men doe scatter abroad into many partes, how then dare the torturours disperse and scatter those holy bones, which in thy holy bowels were knit together by the holy Ghost? Hauing receiued this torment, of drawing first the one arme, and then the other, the hangmen assayed to put his hand ouer the hole, and the naile being put in the middest of his holy hand, they strike so many blowes on the head of it, that it strucke in the flesh, broke his skinne, rent his sinewes, and did reach vnto the post, burst into the hole, and goe through it to the other side. And

because

becauſe the nalle was long and bigge, and ſquare and rough, and flat at the end: it is to be beleeued that he tooke ſome of the fleſh with him, and appeared on the other ſide bathed all in bloud. *Vbertinus* to this purpoſe ſaith, If they tooke a garment from thee, they gaue thee another preſently for it, and the quality of it was, that the boord whereon it was cut, was the croſſe, he who did cut it was the hangman, the cloath whereof it was made, was thy bodie, the needle with the which it was ſowen, were the nailes, and the time for the which they gaue it thee, were but three houres. *Anſelmus* ſaith likewiſe. Why doeſt thou not die, O my ſoule, ſeeing as thou doeſt ſee the hand of thy God knocked with a hammer, and the fleſh of good Ieſus fowed with yron? O cruell hammer, doeſt thou not ſee, that at one time thou doeſt knock the ſon, and martirize the mother? Of a flat hammer, thou art become a ſharp ſword: For to ſtrike in the nailes thou doeſt ſerue for a hammer, and for the heart of the mother thou doeſt make thy ſelfe a ſword, ſeeing that at one time, thou doeſt rent the ſonne his hands, and breake the mothers bowels. If we call the ſorrowfull mother, the mother of the martyr, why ſhall wee not call thee O good Ieſus, the ſonne of her who is martyred? The ſorrowfull mother was martyred in her heart, in ſeeing her loue to die, ſhee was martyred in her eyes, in ſeeing ſo many wounds, ſhee was martyred in her eares, by hearing ſo many blaſphemies, and in her body, through great care and anguiſh. Tell me I pray thee which of the two is the greater martyrdome, that which endeth in one day, or that which endureth all the time of our life? from the firſt houre that the ſorrowfull mother did bring her ſon into the world, vntill ſhe did put him into his graue, her exerciſe was nothing elſe, but a long martyrdome, becauſe that before that they ſhould put him to death, ſhe greeued to ſee that they would put him to death, and after that he was dead, ſhe did weepe to ſee him dead. *Malleus & ſecuris, non ſunt audita in domo Salomonis*, ſaith the holy Scripture in the third booke of the Kings, the 6. chap. as if he would ſay, The boords were ſo well ioyned, and the timber which they caried to King *Salomons* Palace was ſo well meaſured, that there was no blowe of Axe giuen, nor no ſound of Hammer heard. It is alſo written in the third booke of the Kings, *quid faber ferrarius non eſt*

inuentus

inuentus in omni terra Israel, to wit, that the Philistians had forbidden the Hebrewes, that in all the land of Iurie, there should be no Smith, nor Smithes forge, where they might make any weapon. O glorious law, O happy decree that this was, if it would haue lasted vntill the comming of Christ, for if there had beene no Smith in Ierusalem, they could not haue crucified the sonne of God with nailes, but the griefe is, that to place in order the boords in *Salomons* house, there wanted Smithes, and to crucifie the body of Christ there were too many nailes. O eternall Father, O thou which art older then all eternities, why doest thou consent that in *Salomons* house which men made, there should neither Axe nor Hammer sound, and yet the sacred temple which the holy Ghost did frame, diddest permit and suffer to be hammered? O you Princes of *Moab*, O you strong Philistians, why doe you suffer, that against your lawes and decrees, the Iewes should haue a Smithes Forge in the Mount of Caluarie, where there are so many and such thick knockings with Hammers, that they sound to heauen, and make all the holy powers afraid? O cruell nailes, O bitter hammers, seeing you durst not in *Salomons* Palace touch the plained boords, why dare you now breake his holy hands? What newes is this O Ierusalem? what newes is this? was there not vntill this time, a Smith to be found in thy kingdome, who could sharpen a Colt-yron, and doe there not now want Smithes to make nailes for Christ? be of comfort O comfortlesse mother, be of good courage, for there remaineth much for thee to heare it, and much more for thee to see, for if the blowes of the Hammers come now to thy eares, within this halfe houre, thou shalt see thy sonne crucified before thy eyes. Awake then O my soule, awake at the sound of the boring of the holes, and at the crying of the torturours, and at the thundring of the criers, and at the pulling a sunder of the Hammers, for if they would obserue iustice in the flesh of Christ, thou and not Christ shouldst be executed by iustice. In whom could the nailes of yron be better imployed, then in thee O my soule, which diddest make the yron? Of what but of thy mortall offences, as of yron, did they make their nailes for thy louing God?

CHAP. XXXIII.

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How the crosse and Christ crucified were lifted vp, and when Christ his feete were nailed, the hammer did strike no lesse in the heart of the mother, then in the flesh of the sonne.

Leuabit sacerdos manipulum Spicarum, coram domino, vt acceptabile fiat, said God vnto *Moyses* in *Leuiticus* the 23. chapter, as if he would say, When the children of Israel shall enter into the land of Promise, they shall be very carefull, that of the first handfull of corne, which they shall cut, they giue vnto the Priest a handfull of eares bound vp, to the end that hee may offer it in the Temple: the which handfull, hee shall set in some high place, because it may be acceptable vnto me, & profitable vnto the people. We shall not say amisse, if we say that the land of Promise is the Church; the seed sowne, are the faithfull Catholiques; the hooke with the which they are cut downe, is death which doeth make an end of them: the cutting and the reaping of the corne, is the dying of the faithfull; and the first handfull, is the sonne of the liuing God, who was offered vp in the Mount of Caluarie, when he was for all the world there crucified. It is to be waighed, that God did not command them to offer vnto him a great burden, but a small handfull, to teach vs thereby, that not the highnesse of his diuinitie, but the lownesse of his humanity, should be offered and sacrificed vnto him, which was but a small eare of corne, in respect of his infinite diuine nature. *Cyrillus* vpon *Leuiticus* saith, Note and marke well, that of all the handfuls and bundels which they shall cut, God did command them to offer him onely one of them, because that of all the men which euer haue beene borne in the world, or euer shall be, Christ onely was he, who should redeeme vs. In the faithfull giuing of one eare of corne, God did accept all, and for the merit of one handfull he accepted all; by this wee will say, that in the merit of Christ his bloud onely, all the world should

ſhould be ſaued, and that is the cauſe, that one onely eare, was more profitable vnto the Church, then all the ſheaues vnto the Synagogue.

Saint *Mathew* in the Genealogie of Chriſt reciteth foureteene Kings, foureteene Dukes, and foureteene Prieſts, all which Catalogue he doth bring in to proue, that of all thoſe two and fortie bundels Chriſt did deſcend, and yet that ſmall handfull Chriſt alone did redeeme vs.

Eſicius vpon this place ſaith; That when the holy Scripture doth call Chriſt, a gripe or handfull bound vp, it is done for a myſterie, for euen as the handfull of corne is but one handfull, and yet the eares and graines which is in it very many, ſo likewiſe was it in Chriſt, in whom although there was but one perſon onely, yet there was contained in that one perſon, all the ſecrets of the deuine Eſſence. *Origen* ſaith, that that handfull of eares bound vp, was the vnion which the word made with man, the which was ſo faithfully and ſurely bound and knit, that although it was afterward in his paſſion ſlackened, yet it was neuer vnlooſed. Neither is it one of the leaſt myſteries that God did command in the law, that when they would offer that handfull of eares of corne, they ſhould put it in the higheſt place of the temple: by this to teach vs, that the true ſonne of God ſhould die lifted vp vpon the croſſe, where he might be of the wicked ſeene, and of the good worſhipped. When was the handfull of eares of corne offered vp in the temple, but when holy Ieſus was for our ſinnes on the croſſe crucified? In ſteed of the firſt fruits that handfull was offered vp for all the other handfuls: and ſo Chriſt was offered vp, as the firſt fruits of the quicke and the dead, becauſe he and no other was the firſt which did riſe from the dead, and the firſt which did conuerſe among men without ſpot of ſinne. Speaking more particularly, this high figure was accompliſhed at the foote of the letter at the time of his paſſion, when they nailed to the croſſe the ſonne of the liuing God, and afterward lifted him vp into the ayre. His hands being nailed, and not his feet, the torturers, ſergeants, criers, hangmen, altogether take the croſſe and crucified Ieſus, and began to liſt him vp from ground into the ayre, crying aloud, let him goe: let him goe; hold, hold, vp, vp, now now, now the foot is in the

rocke.

rocke. In the top of a rocke they had picked a deepe hole where the crosse and he who was crucified, should stand in the view of all the world, because it seemed vnto the Iewes that it was but a small infamie to Christ, to heare onely with their eares that hee was crucified, if they did not see him who was crucified with their eyes. The matter was also this, that as the tormenters did let goe the crosse on a suddaine, Christ his whole body shaked, at that suddaine vnlooked for ierke, which caused also in him a new feare, and a most greeuous paine, because the wounds of his nailes began to bleede afresh, and his bruised flesh to greeue and be exceeding sore a new.

Anselmus in his Meditations saith, When the tormenters did lift vp the crosse, and he crucified, as the thornes were moued out of their place, and the wounds renewed, and the nailes wrested aside, and his flesh which cleaued fast; to vncleaue, there beginne presently to runne streames of bloud from his hands by his armes, and from his shoulders downe to his legs, and from his feet along downe the crosse, insomuch that in steed of the garment which he had before, he bathed himselfe in bloud from the feete vnto the head.

And *Beda* saith vpon S. *Iohn*, that in that sharpe going vp vnto the crosse, as the hands of our Lord were nailed, and his feete loose, his body swayed vp and downe on the crosse, and tottered in the ayre, and stroke oftentimes against the knottie tree. At the lifting vp of our Lord vpon the crosse (saith *Vbertinus*) the tormenters made a noise to him, the Iewes cried out at him, his friends wept for him, his acquaintance greeued, strangers tooke pitie on him, insomuch that such as the heart was of euery man towards Christ, such was the countenance hee did shew. O my soule, why dost thou not hang on him who hangeth on the crosse, or why dost thou not fall on the ground with the mother which is downe? how is it possible that thou shouldest liue contentedly, or be in security, seeing that the sonne is dead, and the mother before thy face so afflicted? S. *Barnard* saith, That when they did lift thee vpon the crosse, who but thy mother did first put eyes vpon thee, seeing that thou wast the light and comfort of her eyes? his flesh was so blacke, and all his body so bloudied, and his face

so

so disfigured, that if the Virgin did know him, it was not so much in respect of his countenance, as by the cries which the criers gaue of him. *Non est ei species neq; decor & vidimus eum, & non erat aspectus*, said *Esayas*, speaking of the same matter in the 23. Chapter, as if he would say, The sonne of God was in that case vpon the crosse, that how much so euer we behold him, yet we cannot know him, for he had no flesh in his body which was not beaten blacke and blew, nor skinne which was not flaine, nor sinnew which was not wrested, nor veine which was not broken, nor bone which was not a weary, nor member which was not wounded. *Ierom* vpon *Esay* saith, that this high figure needeth no glosse, but is to be vnderstood of Christ litterally, seeing that on the crosse he had his armes crucified, his feet nailed, his body embrued with bloud, his eyes sunke, his haire torne, theeues at his side, and round about him the torturers. *Remigius* saith, That Christ did spoile himselfe on the crosse, of his owne garments to attire vs, of his merits to sanctifie vs, of his credit to make vs of ability, of his life to viuifie vs, and of his beauty to honour vs. If he should not haue giuen vs his merits at the foote of the crosse what should become of vs? who should haue knowne what euerlasting life had beene, if good Iesus had not giuen vs his life? Who durst haue appeared before his holy face, if our holy Lord should not haue lent vs his beauty? how is it possible, O *Esayas*, that the sonne of God should not seeme vncomely and euill fauoured vnto thee, seeing that vpon his shoulders, are loaden all the filthinesse and wickednesse in the world? *Bonauenture* in his Motiue of loue, saith, that when the sad mother beheld her sonne so iniuried, and what was the end of his bitter martyrdome, when the tormenters began their cries, her sorrowing began likewise in her, in so much that how much the higher Christ was lifted, so much the more her affliction encreased. *Agmon* in his glosse saith, Not without a high mysterie *Esayas* doth say, that not onely there was no beauty, nor comelinesse in Christ, but also that there was no token nor shew that there had beene any in him, because that all that could doe vs any good he gaue vs, and all that could hurt and preiudice vs, he tooke from vs. Well the Iewes then perceiuing, that all that bloudie body did hang only by the hands which were nailed, they remembred

bred alſo to naile his feete, not with any meaning to mitigate that greeuous paine of his, but onely to ſhorten his life the ſooner.

The hangman then taking the naile in his hand, and putting one foote on the croſſe, and the other on the rocke to ſtand on, he did put Chriſt his left foote vpon his right, to the end hee might naile them both together with one naile. And putting the naile in the middeſt of his foote, and beginning to knocke, the naile entring into the firſt foote, and then piercing the ſecond, ſticketh faſt in the wood, tearing his skinne, bruſing his fleſh, cracking his bones, and alſo ſhortning his ſinewes.

Vbertinus ſaith, The hands are full of bones and ſinewes, in reſpect of the other parts of the body, but in reſpect of the hands, the feete are much more fuller of ſinewes, becauſe it was as equall torment vnto Chriſt, for the naile to enter through thoſe ioynts full of griſtles and ſinewes, as if they had thruſt it through the middeſt of his bowels. O cruell hammer that thou art, for thou muſt know that with one blow thou doeſt bore through the heart of the mother, and pierceſt through the ſinewes of the ſonne, and doeſt cleaue the dry wood. O pittifull mother, he that could haue bin by thee in that diſtreſſe, when thou didſt heare, ſee, goe and come, to hft vp and pull downe, take away and put in, threaten and ſtrike thoſe holy feete with theſe cruell hammers.

Barnard de planctu Virginis ſaith, O comfortleſſe mother, tell me I beſeech thee, thoſe continuall blowes, that playing of the armes, that breathing of the torturers, and that caſting downe of hammers, where did they light but vpon thoſe holy ioynts, and in thy ſorrow full bowels? O cruell enemies, ſeeing that the law doth forbid you to ſeethe the Lambe in the milke of the mother, why doe you at this day ſeethe at one time the Lambe and the Ewe, the mother and the ſonne; him in the milke, and her in the bloud? When doe they ſeethe the ſonne in the milke of his mother, but when from the croſſe he doth ſee his mother which brought him into the world, and the breaſts which gaue him ſucke? Haue pitie then on him, and compaſſion on thy ſelfe, O comfortleſſe mother; for if thou doe not hide thy armes in the which thou diddeſt bring him vp, and if thou doeſt not couer the breaſts, with the which hou diddeſt giue him ſucke, and if thou doe not turne from him

thy

thy face, with the which thou wast wont to cherish him, and if thou doe not suppresse thy voice, with the which thou wast wont to make him still, be thou assured that sooner will end thy compassion, than his passion. Moderate these sighes, appease these sobbings, temper these teares, bridle this loue, for otherwise death will be hastned in the sonne, and life shortned in the mother. If thou do seethe him in milke, and he seethe thee in bloud, of whom but of thee shall we aske the death of thy sonne, and of whom but of thee, shall wee demaund the life of thy mother? the torments which the sonne gaue vnto his mother, & the martyrdome which the mother gaue vnto her sonne, were not in their bodies, but in their hearts, and thereupon it is, that so much the greater were their paines, by how much the deeper they entred to the quicke of their bowels. All this is out of S. *Barnard*. At the entring in of the naile through his feete, and at the quick and strong playing of the hammers, the crosse did shake immediatly, and the wounds of the other nailes were opened, in such sort, that the bloud came issuing out of his armes, like vnto two fountaines, running downe his body very fast, and like vnto another liuely spring, the bloud streamed from his feet, down along the crosse. O prodigall sonne, O most liberall and magnificent redeemer, considering that one drop would suffice to redeeme all the world, why doest thou not leaue so much as one drop in thy veines? O how well the Prophet did say, *Apud dominum misericordia & copiosa apud eum redemptio*, Seeing that on the Altar of the crosse this day, there doth oblations abound, there doth griefe abound, and loue abound, and sacrifices abound, and worlds doe want, merits doe abound and sinnes doe want, *Quia vbi abundauit delectum superabundauit & gratia*. Doe not discomfort thy selfe, O comfortlesse mother, for although the sacrifice which is offered vp this day on the Mount of Caluarie, be greeuous vnto thee, and vnto thy sonne costly, yet it is vnto the father gratefull, and vnto the world most profitable. Deuide thy selfe saith *Vbertinus*, and part thy selfe in two, O my soule, and with one hand gather vp the bloud which runneth by the crosse, and with the other, helpe the mother to rise againe: for if his passion was acceptable to the father, thy passion shall be likewise gratefull vnto the sonne.

CHAP. XXXIIII.

CHAP. XXXIIII.

How that vpon one of Christ his garments, they did cast lottes, and the other they did cut in peeces, and how Heretikes doe rent in peeces the cote without seame, which the tormentours durst not meddle with.

POst quã autem crucifixerunt eum, diuiserunt vestimenta eius sortem mittentes, saith the Euangelist St. *Mathew*, as if he would say, Now that the torturers had left Christ crucified, they agreed to deuide the pray betwixt them, which pray was a loose vpper garment, so that all Christ his wealth did reach no farther thē to two garments. *Augustine* seemeth to thinke, that one of the garments was of olde rough cloath, and the other woollen yarne, not wouen in a loome, but knit like vnto gloues, which his mother was thought to haue made him when hee was but a childe, and that it grew with him by myracle. St. *Chrysostome* is of opinion, that the coate without seame was first made of many small ragges and peeces of course cloath, and then with a small thred knit ouer with net-worke; because the deformitie of those peeces should not be seene, which was a common wearing among all the poore of *Palestine*, because it was not chargeable, and yet dured long.

Barnard vpon *Qui habitat* saith, That he who could haue seene the Son of God in this life, might easily haue knowne him by his behauiour, because he was modest in his lookes, true in his speach, temperate in his dyet, sober in his gate, profound in his preaching, long in prayer, and very poore in his attire. Holy Iesus was so circumspect in his speech, and such a patterne and example in his doings, that it may be thought that if hee did attire himselfe in any garment, that it was rather for his honestie then for any curiositie.

Beda vpon S. *Luke* saith, Christ did shew himselfe to be very holy in all places, and yet most of all when he was crucified, because he had there great charity, whē he offred vp himselfe to die; great patience seeing he suffered such dolours; great abstinence, seeing

he taſted of ſuch bitter gaull and vineger; great humilitie, ſeeing that he dyed betwixt two theeues; great clemencie, ſeeing that he prayed for his enemies; and he had alſo great pouertie ſeeing that he dyed but with two bare coates. I goe very farre, and I beare falſe witnes againſt him, in ſaying that he dyed cloathed with two garments, ſeeing that it is knowne for a truth, that when he yeelded vp to his father his ſoule vpon the croſſe, hee would haue couered himſelfe with halfe a coate if he had had it.

The hangmen and tormentors had one eye to the deuiding and ſelling of thoſe two garments, becauſe that with the price of them they might be recompenced for their trauell and paines, and therefore they did vncloath Chriſt of them both at the foote of the croſſe, becauſe they ſhould not be rent and torne with the nailes, nor ſtayned any more with the bloud.

Hilary vpon St. *Mathew* ſaith, That the Sonne of God did rather commend pouertie vnto vs, by deed then by worde, ſeeing that at the day of his death, he had no Kingdomes to deuide, nor heyres to appoint, nor money to beſtow, nor Iewels to diſtribute nor houſes to bequeath, nor daughters nor ſonne in lawes to benefit. What treaſure could he haue hoorded vp, who entred into his Sepulcher with another mans ſhrowd? A man cannot better ſet out a mans pouertie and miſerie, then to affirme of him, that his beginning was in a ſtable, and his end vpon a dunghill: and at his birth he was borne betwixt beaſts, and at his death he dyed betwixt theeues, and that which is more then all this, he never had in his liſetime a farme to liue on, nor at his death ſo much as one iewell to giue and bequeath.

All theſe conditions of miſerie and pouertie, of whome may they be verified ſo well as of thee, O redeemer of my ſoule? Art not thou he who was borne in *Bethelem* in a ſtable, and diddeſt come to die on the dunghil in the mount of *Caluary*? Art not thou he who was borne betweene two bruite beaſts, and in the end did die betwixt two theeues? Art not thou hee who never had houſe to dwell in, nor a winding-ſheet to bee buried in? What is more neceſſary this day in the world then one coat to put on our backe, and a diſh of water to drinke? On the altar of the croſſe, the Son of God had not a coate to put on, vnleſſe it were of bloud, nor

water

water to drinke, but onely gaule and vineger, all which our blessed Lord did, because that hee leauing that which was necessarie, we should leaue that which is superfluous.

Saint *Basill* vpon the Psalmes saith, Although the Son of God, vpon the altar of the crosse, made an open sale of all which he possessed, yet he made not such a deuision of any one thing as he did of his loue and grace, seeing that there fell part of it to the Angels when he did restore them, to men when he would redeeme them, to his enemies when hee did forgiue them, and to all the elect, when he did vnite them to him. *Fluuius qui egrediebatur de loco voluptatis, diuisus est in quatuor capita*, Genesis 2. as if he would say, There issued out of the terrestriall Paradise, a famous fountaine or spring, and out of that spring foure riuers, and with those foure riuers were watered all Kingdomes and signeuries of the world. Wee shall not say amisse if we say, that by *Adam* is vnderstood Christ; by the Tree of life, the glorious crosse; by the terrestriall paradise, the mount of Caluarie; by the spring which did run, the humanity which suffered; by the foure riuers which the spring did deuide it selfe into, the foure quarters which Christ his coate was deuided into. No man ought to maruell, if we compare the mount of Caluarie to the terrestrial paradise, although the one were a very sweet and cleane place, and the other very foule and filthy, because that the dunghill of the mount of Caluarie was a more glorious paradise to the Church, then the first beautifull paradise was to the Synagogue. *Cyprian* vpon the passion of our Lord saith: that looke how great reason the Synagogue hath to complaine of her father *Adam*, so great occasion haue wee to vaunt of our redeemer Christ; because that vnfortunate *Adam* made of paradise a dunghill when he sinned, and the Sonne of God made of a dunghill, Paradise, when he dyed for sinne. Saint *Augustine* vpon St. *Iohn* saith, For the crosse of the Redeemer to be one, and yet to haue foure corners, and for Christ his coate to be one, and to be deuided into foure peeces, is to giue vs to vnderstand, that the Faith of the Church which is one, and the bloud of Christ which is another one, should be deuided and parted not into one Kingdome onely, but into all the foure quarters of the world.

And as it was then figured, so afterward in progresse of time it

was accomplished, because there was no prouince nor kingdome in all the compasse of the world, vnto the which the faith and bloud of Christ should not be knowne. St. *Ierome* vpon St. *Matthew* saith, If one alone had taken away Christ his garments, we should haue thought that one only man should haue beene saued, but because Christ would haue them to be deuided among many, it is a signe that many shall be saued; and thereupon it is, that the deuiding of Christ his coate among the hangmen, was no other thing, then the bestowing of his bloud among the wicked.

Hilarius saith, That the garments of the Son of God, were not deuided among those which wept for Christ, but among those which crucified Christ, for if our good redeemer should haue found all the world peopled with iust and good men, as he did with sinners, there should haue beene no necessitie that he should haue dyed, nor yet that his garments should haue beene deuided. What are we worth if hee doe not make vs able, or what can we doe if he doe not helpe vs, or what doe we know, if hee doe not teach vs, or what haue we, if he doe not couer vs? O great goodnes, O depth of all charitie, seeing that thou didest disease thy selfe of the propertie of thy owne life to giue me life, and didest emptie thy selfe of thy owne bloud to redeeme me, vncloath thy selfe of thy owne garments to endow me; because that to deuide thy garments among the hangmen, was no other thing but to deuide among naughtie men thy merites. *Cyrillus* vpon S. *Iohn* saith, That for as much as we doe sinne euery day, and euery moment of an houre, kill Christ a new with our offences, we haue no other better remedie, for to obtaine pardon for the taking away of his life, then to endeuour our selues that some part of his coat may remaine with vs. To goe downe into euerlasting paine, or ascend to blisse and happines, consisteth in nothing but in being admitted or excluded from that sale and deuision: because it was nothing else for the Son of God to deuide his owne garment among vs, but to leaue vs his holy faith in steed of a liuerie. Labour then O my soule, and doe not what lyeth in thee, to be with the torturours at that open sale and deuision of those garmentes, for seeing that thou with them, and they with thee went altogether to kill Christ, it is very iust that some part of the spoyle fall to thy lotte.

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If it be true that the hangmen did put Christ to death but once, and that thou O my soule, dost kill him euery houre and moment, shall it not be reason that thou haue greater part in his coate then they, seeing that hee layeth the fault rather vpon thee, then vpon them? If the greatest sinner haue greatest part in that sale and deuision, vnto whome but vnto thee O my soule, doth that coat appertaine? That which I thinke of my selfe, and confesse, is, that I dare not compare with the meanest vertuous man in the world, and yet I dare striue with the greatest sinners of the world: for if I be an outcast among those which esteeme themselues vertuous, yet among naughtie men, I am a captaine and ring-leader. O peereleſſe virgin, O comfortleſſe mother, doest thou not see how thy Sonne will now giue his soule to his Father, and make a sale of himselfe and of all which he hath, amongst the hangmen? Take then to thy selfe thy sonne which thou diddest bring forth, the bloud which thou diddest lend him, and the flesh which thou diddest nourish. Neither is it reason that thou leaue behind thee the coate which thou diddest spinne, for although thou doe want money, thou knowest well thou wantest not teares, For in that holy sale there is nothing giuen, for gold or siluer, but for sighes and teares, insomuch that he who weepeth best, buyeth best.

St. *Barnard de Planctu virginis* saith, That the like iniurie was neuer seene, nor the like crueltie neuer heard of, considering that at the foot of the crosse, in Christ his owne presence, and in sight of the Virgin his mother, the hangmen were a deuiding and casting lottes, vpon the garments of the Sonne with the great griefe of the mother, and that which is most of all to be pitied, at one time they deuided the coates of the Son, and quartered and tore in sunder the heart of the mother.

Now thou knowest for a certaintie O my soule, that if the son had his garments deuided into foure parts, the sorrowfull mother had her bowels broken into a thousand. *Erat autem tunica inconsutilis desuper, contexta per totum*, saith *Iohn*, as if hee would say, The Sonne of God had also another cloase coate without seame, wouen all ouer, the which the hangmen would not deuide among themselues, but did cast lots vnto whome it should fall, insomuch that through God his diuine prouidence, that coat with-

out seame was not cut and deuided, but remained whole and entire and lots was cast for it.

Hilarius saith, That if the Sonne of God would not haue shewed some great secret by his holy garments, hee would neuer haue suffered the holy Scripture to haue made such reckoning of them; but seeing his pleasure was that the one of them should be deuided, and that lottes should be cast for the other, it is a token that some great matter is signified by them, and some secret contained vnder them.

The secret then which is contained vnder these garments is, that by the one is signified his mystical body which is the Church, and by the other is vnderstood his true body, such as his person did represent, and to know which of these garments he did best loue, and set most by, it may be perceiued by the entertainment which he gaue to each of them.

Damascen saith, Both the coates were his, and he did weare them both, and hee loued them both, but yet in the end he did loue better the coate without seame which did represent his Church, then the purple one which did represent his person, seeing that he would leaue the one whole, and suffer the other to be rent and quartered.

Saint *Augustine* vpon Saint *Iohn* saith, That by the common garment which the Sonne of God did suffer to be deuided, is vnderstood his precious body which hee suffered to bee broken in peeces, and by the coate without seame which he would not suffer to be touched, is meant the holy mother the Church which no man should touch, because the Prophet *Zacharie* saith, That it is as much to offend one of his seruants, as to touch himselfe in the apples of his eyes. And he doth touch God in the balle of his eyes, who doth offend a Christian vpon whome he hath fixed his eyes, for although our Lord doe loue all his creatures yet he maketh more of some then of other some. *Cyrillus* saith, That it may very clearly be seene, how much more Christ doth loue his church now, than hee did his person then, in that he permitted that his person should bee crucified, with condition that his Church should not be touched.

Basill vpon the Psalme saith, That the good Christian ought

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to haue great regard vnto that which he doth, and alſo the Heretike conſider well that which he preſumeth to take in hand, ſeeing that Chriſt did more eaſily pardon then, ſuch as did teare the coate of his perſon, then he doth forgiue thoſe now, which rent and teare the coat of his Church, the which notwithſtanding ſuch teare which preach againſt the vnitie of the Church.

Saint *Ierome* vpon the Apoſtle ſaith, That the Heritikes which make æſciſme or ſcandall in Chriſt his Church, are much worſer then the tormentours and hangmen which layed hands on Chriſt, ſeeing that the coate of faith without ſeame, which they durſt not touch, the Heretikes doe rent and teare in ſunder.

And when doe Heretikes as *Arrius*, *Neſtorius Celſis*, and ſuch others, teare and quarter Chriſt his coate, without ſeame, but when they doe giue the Goſpell ſtrange and new fangled interpretations, and expound the Scripture according vnto their owne ſelfe-will and fancie.

CHAP. XXXV.

How the torturers did caſt lots vpon Chriſt his coat which was without ſeame, and of a figure of Ioſeph *expounded to this purpoſe.*

Vide vtrum hec tunica ſit filij tui, an non, ſaid *Ioſephs* brothers vnto their olde father *Iacob*, as if they would ſay, When hee came home from our flocke, we found this coate in the way, and becauſe it is thus bloudied and rayed, wee cannot gueſſe whoſe it ſhould bee, ſee whether it be not the coate of thy welbeloued *Ioſeph*, our youngeſt brother, for as we ſuſpect hee hath met in the deſart with ſome hungry Beare, from which hee was not able to defend himſelfe, by reaſon of his young yeares.

Chryſoſtome ſaith, The Prophet *Dauid* doth well ſay *Abiſſus abiſſum inuocat*, one deapth calleth another, conſidering that *Iacobs* Children did offend in enuie towardes their Brother,

and in anger by laying handes on him, in theft when they stole another mans Kid, in treason when they solde *Ioseph* for a slaue, in lying when they told a lye to their olde father.

Isidorus de summo bono, saith, It is not in the hands of a sinner to leaue his sinne, after he hath inured himselfe in it, as it is in the beginning; for as he who looseth his shame, feareth not to commit any vile tricke whatsoeuer, euen so the sinner which beginneth to harden his conscience, doth neuer or very late amend his life. St. *Augustine* in his Confessions saith, O how often I haue sighed and lamented, because I saw my selfe tyed and fettered, not with chaines of yron, but with my owne naughtie desires, and peruerse sinnes: and all the hurt of my perdition proceedeth, of that that in the beginning I gaue the Deuill my will, and he afterward of my will, made my will. *Barnard* in an epistle saith, That how great so euer a ship bee, yet if the Pilat neglect the calking but of one small hole, by little and little he cōmeth thereby to be drowned; and euen so it falleth out to a naughtie dead conscience, the which if she giue an entrance to one little sinne, the same sinne, will afterward open the gate vnto all the rest.

If the children of the great patriarke *Iacob*, had not opened the gate vnto enuy, they should neuer haue offended God, nor neuer haue solde their brother, nor deceiued their father, nor haue defamed themselues. S. *Augustine* vpon the letter of Genesis saith, That the order of the first sinne was this, First, in beholding the tree, and from beholding, they came to desire, and from desire, to speake, and from speech, to consent, and from consent, to cut off the fruit, and from cutting it, to eate of it, and of eating of it, to sinne, and by sinne to condemne themselues: insomuch that because they would not in the beginning auoyde the first occasion, they fell into vtter ruine and perdition.

To come then to our purpose, the coate without seame into which there neuer entred needle, in the holy and blessed humanitie of the Son of God, vnto the which there was neuer put knife nor cizers, to cut any fault away which did abound, nor neuer had need of thimble and needle, to adde any vertue which wanted. Being a coat which the father brought forth, being a coat which the Sonne did weare, being a coate which the holy Ghost

did weaue, and the bleſſed virgin ſpunne; how was it poſſible, that there could any thing be too much in him, or that he ſhould want any perfection?

By this coate likewiſe there may be vnderſtood, the holy mother the Church, in the which there is no wrinkle nor hereſie, nor any ſeame of obſtinate ſinne, for although peruerſe heretikes, and obſtinate ſinners, may be in the Church, yet they be not of the Church.

O with what great reaſon, ſaith *Cyrillus* vpon *Iohn*, we may aske the eternall father of Chriſt, whether this be the Church without ſeame which Chriſt did leaue vs, or whether there be any other, becauſe that this his coate is ſo torne by the vnfaithfull, and ſo quartred by Infidels, that wee may ſay it to be another then that which Chriſt left vs, or elſe that it is not ſuch a one as he did giue it vs. The coate which they brought *Iacob*, was the coate which *Ioſeph* did weare, ſauing that after they had ſold *Ioſeph*, his brothers did die it in Kids bloud, to make his father beleeue that ſome wilde beaſt had deuoured him, inſomuch that they did take away from it his colour and not his value.

The ſonne of God did leaue vs the coate without ſeame, which is the Church, whole and not rent, entire and not broken, cleane and not foule, made and not vnmade, but alas now a daies Heretikes doe teare him in pieces, couetous men ſteale him away, ſimoniacles defile him, Hipocrites defame him, and ambitious men tread him vnder their feete. It wanteth not a myſterie when the Scripture ſaith, that Chriſt his coate without ſeame, was *deſuper contexta per totum*, wouen ouer; that is, that on the outſide it was well garniſhed and trimmed and knit ouer, in ſo much that as all other garments haue furres and ſtrong linings within, this had it without. If we vnderſtand by this coate, onely the humanity of the ſonne of God, we may iuſtly ſay of it, *Quod eſt deſuper contexta per totum*, Seeing that his humanity was vnited to the word; but if we take him wholy as he is God and man, there was no part of his humanity, in which there was not alſo hidden his diuinity. *Cyprian* vpon the Creed ſaith, That we may truly and without deceipt ſay that Chriſt his coate without ſeame, which was knit and ſowne ouer, is all the whole Catholike Church, which is ſo vnited and knit

knit and ſowen together with her Lord and Bridegrome, that the great loue which is betwixt them maketh them become one only thing, and be called by the name of one onely coate.

Beda ſaith, That the Scripture doth not ſay that Chriſtes coate without ſeame was ſowen and knit vpon the ragges onely, but being all whole and entire, was ſowen and wouen ouer: to let vs vnderſtand thereby that the ſonne of God doth embrace & vnite vnto himſelfe all his elect and choſen, as a man doth his owne apparell vpon his backe, in ſo much that all good faithfull Chriſtians of his Church, are nothing elſe but certaine precious threeds of Chriſts coate.

Saint *Ierome* vpon the Prophet *Amos* ſaith, That to call Chriſt his coate, a coate without ſeame, is to let vs vnderſtand, that as it had no ſeame in it at all, ſo there is no man able to vnknit and vnweaue it, becauſe the band of loue which is betwixt Chriſt and his Church, is ſo ſtrong and inuiolable, that there cannot be found any one ſeame betwixt them, which may part and ſeperate them.

Saint *Ambroſe* vpon Saint *Luke* ſaith, That it is much to be noted, that Chriſt his coate without ſeame, fell by lot but vnto one man onely, and that one was a Gentile and not a Iew; becauſe he would thereby let vs vnderſtand, that all the merit of the bloud of Chriſt, ſhould by lot fall vnto the Church, and that the Synagogue ſhould looſe it by her owne fault.

It wanted not a myſterie that there was lots caſt for this coate, becauſe that when a lot is drawne from the place where it is put, it is not drawen for any particular perſon, neither is there any reſpect had vnto him for whom it is drawen, and from hence it riſeth that through God his hidden iudgment, to ſome there falleth a lot of riches, and vnto others a lot of pouerty.

That which humane wiſedome doth call a lot or chance, the holy Scripture doth call diuine grace, the which grace is not giuen indifferently to euery man who would haue it, or deſire it, but like to a lot our Lord doth beſtow it, by his ſecret iudgement and holy will, as himſelfe pleaſeth, and vnto whom he pleaſeth, not becauſe any man doth deſerue it, but becauſe it doth ſo pleaſe his goodneſſe and wiſedome.

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We may well say, that the holy Scripture doth call that grace, which the world doth call hap or chance, or a lot: because the Apostle to the *Ephesians* in the first chapter doth say, *In christo enim Iesu sorte lecti sumus vocati sumus*, As if he would say, That we are brought vnto the Church, or that we are called Catholikes, let no man attribute it vnto his owne wisedome, or his owne great diligence, but let euery man thinke he was called by Gods holy grace only, the which he giueth as it were by a lot vnto whom he thinketh conuenient, and when he pleaseth, and how he listeth; not giuing vnto any man an account why he doth so.

And to this purpose the same Apostle saith to the Colossians the first chapter thus, O what great thanks (my brothers) we are to giue vnto God our mighty father, because he hath made me and you able and worthie of his grace; which hee giueth vnto those which are predestinated vnto glory.

There is no man in this miserable life, vnto whom there doth not fall some part of good or bad hap, or of a good or bad lot: and thereupon it groweth; that all the happinesse or infelicitie of our pardition, doth consist in that, that there happeneth vnto vs a lot of being good or being bad, from the which wee cannot flee, nor attaine vnto the lot of being good, if our Lord doe not sucker and helpe vs with his holy grace.

O good Iesus, O the loue of my soule, what shall become of my wicked soule, if in the depth of thy diuine predestination there fall not some good lot vnto me?

Saint *Barnard* saith, When I thinke how thou diddest create me not being asked, and redeeme mee not being entreated by mee, and how thou diddest make me a Christian without any desert; I haue a great confidence that thou wilt haue great pitie and mercy vpon me; for with such great sinners as I am, O good Iesus, thou shalt get honour, as thou hast done with the thiefe and with *Mary Magdalen*.

Saint *Ierome* vpon Saint *Mathew* saith, That all the Heretikes doe destroy Christ his coate without seame with their opinions, Princes teare it with inreuerence, Christians deuide it with their affections, and the Clergie cast lots on it with their ambition.

What

What elſe is at this day the ſtrife among the Clergie for a Biſhopricke or Beneficе, or Canonrie, but an vnſowing and tearing of Chriſt his coat, threed by threed: for Prelates ſhould not contend and ſtriue for riches and dignities, but who can obtaine more vertues and perfections of life. *Gregorie* in his Paſtorall ſaith, That we may very well ſay of him, that he doth teare and rent Chriſt his coate which was without ſeame, who ſoweth ſedition and diuiſions among his brothers: becauſe that a man is knowne in nothing more to be a good Chriſtian, then by maintaining vnity and concord with his neighbour.

Et milites quidem hæc fecerunt, ſaith Saint *Iohn*, as if hee would ſay, Thoſe which at the foot of the croſſe did deuide his garments, and caſt lots vpon his coat, were ſuch as the common people call hangmen, and in *Pilats* houſe were called Gentlemen. S *Chryſoſtome* vpon this place doth ſay, That when execution is done vpon any, men neuer take away their garments from them, vnleſſe they be very wicked, nor yet from ſuch, vnleſſe the hangmen be very baſe and couetous; both which happened vnto Chriſt, becauſe they tooke away his coate, as though hee had beene a naughtie man, and did couet it like vile couetous men.

Thoſe which laid hands on Chriſt, and crucified him, were very vile and baſe perſons, for although the Scripture doe call them Knights and Souldiers, yet it is to be preſuppoſed that ſuch in the Hebrew tongue are called Knights, which in Latine are called footmen or torturers, inſomuch that ſuch as we call in our vulgar tongue hangmen, in the Hebrew are termed to be Knights.

God forbid that any man ſhould thinke, that a man of a good ſtocke, or of a noble houſe, or any man of valour, ſhould haue laid hands vpon Chriſt, for ſeeing that none of the Iewes durſt doe it, for feare of violating the law of the Synagogue, much leſſe would any man of noble bloud doe it for feare of ſtaining his nobilitie. And therefore becauſe that in this vaine world, men haue greater reſpect vnto their gentrie and honours, then to any other thing in this life, and that oft-times men are bolder with their conſcience then with their reputation and credit, it may well be religiouſly thought, that no man well deſcended, would put Chriſt to death. S. *Auguſtine* in his booke of the Citie of God ſaith: That becauſe

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no man could be a Priest, or serue in the Temple of the God *Iupiter*, vnlesse he had beene an Eunuch or gelded. The Romanes established by publike edict, that by a contrary, yet no man should call them Capons, but Cockes: because that, that should be supplied in tongue and in speech, which by nature they wanted. The Romanes did the like in this case, for considering that the name of a hangman was infamous and shamefull among them, and therefore no man would take that office vpon him; they agreed to call such executioners Souldiers and Gentlemen, because the nobleneſse of the name should couer the basenesse of the office. And further, how base they were which did put Christ to death, it appeareth in this, that (as *Remigius* doth note) they crucified Christ with nailes, and tyed the theeues onely with cords; neither did they touch the theeues garments, and yet left Christ none vpon him. They neuer defamed the theeues, and no iniurie was forgotten against Christ; all which doth argue, that they were all base and vile people, void of all gentilitie. *Beda* doth interpret these words, *milites hæc fecerunt*, to another purpose; For saith he, the Scripture had great occasion to say, that those which deuided Christ his coate were Knights, and that he vnto whom the coate without seame did fall was a Knight, to let vs vnderstand thereby, that he will not impart the reward of his death, and the spoiles of his passion, among such as liue in ease and pleasure, but among Knights which liue in a continuall warre against vices, seeing that holy *Iob* saith, that, Mans life is nothing else but a continuall fight and warre; and vnto whom but vnto holy knighthood doth this holy coate appertaine?

When *Iob* saith, *Quod militia est vita hominis super terram*, And the Apostle, *Non coronabitur nisi qui legitime certauerit*, They spake it not in respect of such as fight against the enemie, but in regard of Christians which resist vices; for to say the truth, he is worthie of a better crowne who ouercommeth his owne affections, then he who subdueth and killeth his enemies. *Isidorus, de summo bono*, saith, Seeing that euery day, and euery houre, and euery moment and in euery place, the diuell doth fight with vs, with his sleights and subtiltie, the world entise vs with his delights, and the flesh importune vs with her pleasures, tell me I pray thee, who doth

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he not ouercome, who doth ouercome such enemies?

There is no warre in the world so hote, which either a peace doth not cut off, or the sword end, or truce suspend; but alas the warre which I haue within my selfe, and the strifes which my desires doe stirre vp with my vnruly appetites, admit no peace at all, nor suffer no truce to be taken, nor are euer at rest, but doth liue and die with my life. In this warre there is no blouds hed, but teares, it is not fought in the frontiers, but within a mans person, not by killing of enemies, but by pulling vp vices, not by spoyling the fieldes, but by shutting vp our sences, not by making agreements with the enemies, but by destroying of them vtterly: because it is impossible to make an attonement with vices, but we shall become afterward vicious.

O then this is a glorious warre, and an happy battaile, which the seruant of our Lord doth wage against his owne person; seeing that for the Knights and triumphers of this warre, there is reserued an euerlasting crowne, and the holy coate without seame.

Remigius saith, that it wanteth not a great mysterie, that the coate without seame was not deuided, but that it fell whole vnto him, who got it by lot; thereby to let vs vnderstand, that glory and euerlasting blisse, admitteth no deuision, but that he who obtaineth it hath it wholy, and he who looseth it looseth it wholy. What doth he gaine who gaineth this, but to liue for euer in heauen and enioy the fruition of the diuine essence? And what doth he loose who looseth it, but to abide for euer in flames of burning fire? Let our conclusion of all be, that as he who was not in the field, doth not deserue any part of the spoyle, nor he any crowne of victory, which was not in the battaile, so he deserueth no part of Christ his coate, who doth not endeauour himselfe to be a good Christian: for in the workes of vertue, if we cannot doe all that which wee ought, yet it is very necessary that we doe all that which we can.

CHAP. XXXVI.

CHAP. XXXVI.

Of diuers sorts of people that mocked at Christ on the crosse, and of diuers iniuries which they did vnto him, and how the Iewes wagging of their heads at him, was a token of the fall of their Synagogue.

ET pretereuntes blasphemabant eum, mouentes capita sua, & dicentes vah qui destruis templum dei, saith S. *Marke* in the 15. Chap. as if he would say, All those which passed by the crosse, and all those which stoode and beheld the crosse, and all those which were put to keepe the crosse, stoode scoffing and mocking at Iesus crucified: and because they should not thinke that they did it in iest, but in earnest, they nodded with their heads, blasphemed him with their tongues, and iniuried him with these spighfull words Now coulonor, iester, and deceiuer, now the time is come wherein it is easily seene, how little thou knowest, and how very little thou art able to doe, and how very much thou doost presume; seeing thou diddest make the innocent people beleeue, that if they should throw downe *Salomons* temple to the ground, thou couldest build it againe in three daies, although hee were fortie yeares in building it. There were sundry sorts of people, which scorned at Christ, the passengers which went by, the Sergeants which kept him, the theeues which suffered with him, the learned in the law which were present, the Priests of the temple which did behold him, so farre forth that all Ierusalem was culpable in that fault, seeing all were glad, and reioyced in the doing of it. Euery man stepped out as it had beene to a play or enterlude, with some new inuention of blasphemie; euery man thinking himselfe most happy, which could most of all iniurie him, or most of all blaspheme him.

Some said that he had saued others, but he could not saue himselfe, others did bid him come downe from the crosse, and they would beleeue in him, others said, that because hee did title himselfe,

selfe, to be the sonne of God, why did not God deliuer him? and others said, that if hee were the chosen Christ, why did hee not loose himselfe from the crosse, on which he was crucified? *Hillarius* vpon this place saith, That when the maker of the world was thus vpon the crosse, some did blaspheme him so from the heart, and others iniurie him so spightfully, that they omitted not any one torment which they could giue him, nor iniurie which they could doe vnto him, nor false witnesse which they could beare against him. Saint *Augustine* vpon Saint *Iohn* saith, Euen as *Sampsons* Foxes, had their heads asunder, and were tyed onely by the tailes, and yet burned all the Philistians corne, so the wicked people of Israell, although they varied much in the iniuries which they did vnto Christ, yet they agreed all in the death which they gaue him.

Tell me I pray thee, what did not the abortiue children of the wicked Synagogue, what did they not goe about, what did they not endeuour, to take away the life from the sonne of God, and to obscure his fame, and discredit his learning? his life the hangmen tooke away with their nailes, his fame the Priests obscured with their tongues, his doctrine Heretikes discredited with their heresies: insomuch that if good Iesus had had greater wealth in this world to haue lost, there had not wanted theeues to haue stolen it away.

O the glory of the Angels, O light of the Seraphins, what hast thou on this crosse, either to giue or to keepe, seeing that the thornes haue taken away thy braines, the nailes drawen out thy bloud, the speare opened thy side, the vineger ended thy life, the Priests darkened thy fame, the hangmen bestowed thy life, the Iewes mocke at thy doctrine; and the Gentiles persecute thy Church? and although thou haddest lost all this, and that thou wast spoiled and robbed of all this, yet notwithstanding thou haddest some smal credit with the people, and that was, that thou wast honest in thy person, wise in thy words, and very profitable in thy doctrine. And yet to take away this small credit from him, they determined to raise a rumor on him, that he was a foole, and that he had vttered exceeding great follies in his life time, among which that he had said, that he was the sonne of the liuing God,

and

and that he was the Messias promised in the law, and that in three daies hee would build vp the temple againe: in so much that the words which he spake, touching the building vp of his Church, they wrested as if it had beene spoken in madnesse or in folly.

Is there any higher point of folly saith *Chrysostome*, then for a foole to quip him of folly, who is reputed most wise? The Iewes did shew themselues fooles in nothing more, than in reputing Christ to be a foole, and the reason was, that because that they did not apply themselues, to heare his words, nor to follow his steps, nor to imitate his doctrine, nor giue credit vnto his miracles, they thought that all which good Iesus did, was but a fained matter, and that all which he said vnto them, was spoken as it were by a foole. *Ego sum vermis & non homo, opprobrium & abiectio plebis*, saith Christ by the mouth of the holy Prophet, as if he would say, I am so disfigured vpon this crosse, and all my body is so pulled and haled a sunder, that men will rather iudge mee now a worme which is troden on, then a man, by reason whereof I am made a But of iniuries, and a pledge or stake of blasphemies. A But of iniuries, and a stake of blasphemies was Christ vpon the crosse, seeing the Iewes omitted no iniurie against him, nor did not forbeare any blasphemie that they could vse against him: in so much that in them, there appeared their great malice, and in Christ, there did shine his wonderfull patience. *Cassiodorus* vpon the Psalme saith, That euen as it is the property of the worme, that when hee hath made his bale of silke, immediatly to lose his life: so the sonne of God, in the same instant that hee ended the redemption of mankinde, he ended likewise his life.

Holy Iesus had great reason, to compare himselfe vnto the worme, rather then vnto any other creature, because that as all that which the worme doth put in his webbe, proceedeth of his owne bowels, euen so all the bloud with the which he did redeeme vs, issued out of his owne proper veines.

Doest thou not thinke my brother, that our good Iesus was a glorious worme, and a very happy worme, seeing that hee did not onely weaue the whole webbe of our redemption, with the bloud of his veines, but also with the loue of his bowels? O how well he saith, I am a worme and not a man, seeing that looke how

faſt forward, the web of the worme doth grow in greatneſſe, hee groweth neerer and neerer his deſtruction, ſo in like manner, the more the ſonne of God did purſue our redemption, the more hee did ſhew his loue towards vs, and the neerer his end drew on. What can be ſaid more vnto this purpoſe, but that the more his bloud failed, and his ſight waxed dimme, and his life drew to an end, ſo much the more his loue grew and encreaſed towards vs. *Barnard* ſaith, that there was no member in the ſonne of God, which was not full of griefe and dolour, nor any thing in him which was not full of loue and charity, becauſe that when his holy veines were emptied of bloud, they were preſently filled and ſtuffed vp with loue. Wee ſhould wonder greatly, and haue great compaſſion, to heare the ſonne of God ſay, that he is a ſmall and little worme of the ground and not a man. For what other thing doth he meane by theſe words, but that his body was ſo disfigured by torments, and that like vnto a worme he wanted bowels. As he who meeteth with a worme in the ground treadeth on him preſently and killeth him, ſo the Iewes which knew Chriſt, and conuerſed with him, kicked at his perſon, as though hee had beene a rotten worme, and tooke his life from him.

S. *Ierome* vpon the Prophet *Ionas* ſaith that the ſonne of God was figured in the worme which did gnaw the Iuie which tooke away the ſhadow from the Prophet *Ionas*, when he went to preach to the great Citie of Niniuie: the which figure was fulfilled, when Chriſt our God, made deſolate and ſpoiled all the Moſaicall law, in which there was no fruit left at all, but did ſerue onely for a ſhadow. *Omnes videntes me deriſerunt me, locuti ſunt labijs & mouerunt caput*, ſaith Chriſt by the Prophet, As if hee would ſay, All thoſe which looked on mee when I hanged vpon the croſſe, ieſted and ſcoffed at mee, and the manner of their ſcoffing was, that they blaſphemed mee with theeir tongues, and in ſcoffing wiſe, nodded at mee with their heads, meaning thereby to let men vnderſtand, how fooliſh my life had beene, and how fruitleſſe my death was.

The Prophet *Dauid*, and the Euangeliſt Saint *Iohn*, haue met very well in this Propheſie, that is, that all ſuch as did behold Chriſt, did laugh him to ſcorne, and blaſphemed him, and wagd

their

their heads at him, in ſo much that S. *Iohn* ſaw that with his eyes, which the Prophet had long before propheſied.

There is no man ſo ſcandalous, nor ſo wicked in all the world, but men haue pitie on him, when he goeth to be hanged or be beheaded, and if they haue no pittie on him, yet they haue compaſſion on his father who loſt him, or on his mother, which brought him into the world.

It is a very naturall thing for one man to haue compaſſion on another, and thereupon the moſt renowmed King *Dauid*, ſhewed great griefe and ſorrow, for the death of his enemie *Saul*, and did ſend many thankes to them which did burie him, and made ſongs in his praiſe, and celebrated his funerals, with many teares. *Seneca* ſaith, that it is not the part of a reaſonable heart, but of ſome brute beaſt, not to pardon him who humbleth himſelfe vnto him, and not to haue compaſſion on him, who he ſeeth readie to die: for notwithſtanding the mortall enmitie that was betwixt *Cæſar* and *Pompey*, yet there did runne as many teares from *Cæſars* eies, when hee ſawe his enemie dead, as there did iſſue drops of bloud from *Pompeyes* head, when hee was beheaded.

When the great Patriarch *Iacob* did die in Ægypt, his ſonne *Ioſeph* did ſhew ſuch great heauineſſe and ſorrow, to ſee his father departed, that ouer and aboue that he ſtayed threeſcore dayes, before that he ſolemnized the funerals, hee did inuite all King *Pharaohs* Court, to beare him company to burie him, and helpe him alſo to mourne.

The ſonne of God was hee onely, for whoſe death the Iewes had no compaſſion, nor tooke no pittie at all on his mother: for ſaying as Chriſt did ſay, *Omnes videntes me deriſerunt me*, is plainly to tell vs, that all ſuch as were preſent at his death, were all of one minde in the action, and that they were all glad that the hangmen did ieſt and ſcoffe at him. Wee haue ſaide that it is the propertie of mens hearts to haue compaſſion, when other men, like vnto themſelues doe ſuffer, and thereupon it riſeth, that when a man is on the ladder to be hanged, or hath the ſword at his throate, to be beheaded, ſome bid him ſay his beliefe, ſome bid him commend himſelfe vnto God, ſome ſay God receiue

thy soule, and when he yeeldeth vp the ghost, euery man doth pray for him. The Iewes did the contrary vnto all this, at the death of the sonne of God, who hauing on the crosse, one member pulled from another, and all his veines emptie of bloud, they did not onely not helpe him to die well, but spake words vnto him to make him dispaire: because that oftentimes a noble heart doth take greater griefe, to see his enemies take pleasure of that which he doth suffer, then to see himselfe die. For when Christ was vpon the point of yeelding vp his soule vnto his father, and when his breath was going out of his body, in stead of saying, The God of *Abraham* comfort thee, the God of *Isaack* direct thee, and the God of *Iacob* forgiue thee, they in scoffing manner said, Speake Enchanter, tell vs coulsoner, if thou couldest doe any thing, or if thou dost know any thing, how could it be that thou wouldst not come downe from this tree, and deliuer thy selfe from this great torment? Seeing that thou doest crie *Heli*, *Heli*, and commend thy selfe vnto *Ieremie*, and call aloud to *Helias*, doest thou not thinke, that they will come to reuenge thy iniuries, and also to heale thee of these wounds? When thou diddest holde vs in the temple with thy seruants vntill noone, what fruit hast thou reaped by them, and what did the reprehensions which thou diddest vse towards vs auaile thee, and what was the end of the lessons which thou diddest teach vs, but onely to loose thy life vpon this crosse, and to leaue all our Common-wealth scandalized? Seeing thou diddest bragge that thou wast the sonne of the liuing God, and thou wast the Christ promised in the law, why doeth not thy father come now, and take thee from this tree, and why doest not thou come downe from it, to take thy Kingdome? if thy miracles were true miracles, and not fained miracles, why doest thou not come downe from the crosse, and draw thy hands and feete from these nailes? Tell vs coulsoner, why doest thou not doe that which wee say, and answere vnto that which we demand of thee? our innocencie is very cleare, and thy fault very manifest, seeing that before all this presence thou hast no excuse for thy faults, nor answere for our speech. These and such like iniuries they vsed to his face, partly because they would be the better reuenged on him, and partly to excuse and iustifie themselues,

themſelues, and alſo becauſe that all the ſtrangers which were there preſent ſhould ſee, what great follies the ſonne of God vttered when hee was aliue, and what great reaſon they had to crucifie him.

O children of furies, and miniſters of hell, *Vſquequo diligitis vanitatem, & quæritis mendacium?* Such infamous teſtimonies, ſuch malicious ſpeeches, ſuch iniurious words, ſuch vndecent geſtures as theſe are, dare any man vſe againſt the liuing, and much leſſe againſt thoſe which haue their eyes ſunke into their head, and are readie to yeeld vp the ghoſt? How would you that the eternall father ſhould haue pitie vpon you, ſeeing that you haue none at all vpon his onely and welbeloued ſonne? if on him who hangeth crucified on the croſſe, and hath his eies broken, his skin ſlaine, his bones bruſed, all the parts of his body pulled aſunder, his veines without bloud, and alſo gaſpeth his laſt breath, your hard hearts doe not waxe tender nor relent, how is it poſſible that any man ſhould haue pitie or compaſſion on you? Of all the griefes and vexations of this world, there is none ſo great as that for which there is no remedie, nor yet hath no comfort at all. A certaine man asking a Philoſopher why he did weepe ſo much for the death of his ſonne, ſeeing that now there was no remedie for it; he anſwered that therefore he did lament and weepe ſo much, becauſe that for the death of his ſonne he had no remedie. There was no comfort left for the iniuries and blaphemies ſpoken vnto Chriſt, becauſe there were ſo many of them, neither was there any remedie becauſe there were ſo many which vſed them; for vndoubtedly there was ſcarſe any man preſent which did not iniurie him, nor any iniurie forgotten which they did not vſe againſt him. It wanted not a ſecret myſterie that our Lord did ſuffer the Iewes to mocke Chriſt, by wagging their heads at him, and that the Euangeliſts ſhould report this vnto vs, becauſe that in this it was figured, that the head of the Iſraelites, which was *Iudea*, and the head of *Iudea* which was Ieruſalem, and the head of Ieruſalem which was the Temple, and the head of the Temple which were the Prieſts, and the head of the Prieſts which was the law, all theſe heads did now ſhake, did now moue, did now fall, and did alſo now end. The firſt homicide of the Synagoue was *Cain*,

and the laſt which was in her was her ſonne, the people of Iſrael: and as *Cains* head did alwaies ſhake, becauſe hee did murder his brother *Abell*, ſo the heads of the Synagogue did moue becauſe they ſlew Chriſt, in ſo much that the wicked Iſraelites did not onely follow their father the manſlaier, in the fault, but alſo in the puniſhment.

Origen vpon S *Mathew* ſaith, What other thing did the wagging of their heads ſignifie, but that the Citie, the Kingdome, and the Temple, and the law and the prieſthood, which were their heads, did now ſhake and wagge in the head; and that now there was no man left which ſhould gouerne the Synagogue?

Hillarius in a Homily ſaith, O you vnhappy Iſraelites, ſeeing that the heads which you did then moue in ieſt, were afterward moued and remoued in earneſt, becauſe that ſince the time that Chriſt died, you haue no King to obay, no Kingdome to dwell in, no Citie to defend you, no Temple to worſhip in, no Prophet to vaunt of, no Prieſt to conſult with, but like vnto the monſters of the deſert of Scithia, you wander all the world without a head.

CHAP. XXXVII.

How the ſon of God did crucifie with himſelfe all our iniuries and faults, and that by his diſhonour and diſcredit, our credit did begin.

Principes eius & Leones eius rugientes & iudices eius & Lupi, ſaith, the Prophet *Sophon.* Chap. 2. As if he would ſay, Woe be vnto thee Ieruſalem, woe be vnto thee wicked people, becauſe thy Iudges are turned vnto roaring Lions, and thy rulers into howling Wolues, the which kill all flockes which they meet, without any reſpect, & deuoure all that they meete in the way.

S. *Luke* alſo ſaith the like vnto this Propheſie, that *ſtabat populus ſpectans, & deridebant eum principes ſacerdotum*, As if he would ſay, All the Iewiſh nation ſtand gazing & hearkning about the croſſe, how the chiefeſt of the Prieſts did ſcoffe and ieaſt at him; inſo much that almoſt all the people of Iſrael are to be condemned as culpable

culpable of that ſcoffing, and ieſting: becauſe that in holding their peace they did ſeeme to conſent to it, and in not ſpeaking againſt it they did ſeeme to allow of it.

They did in thoſe daies call thoſe the chiefe Prieſts, which did gouerne the people, and ſuch as were ordinary Iudges, and ſuch as were the moſt ancient among the people, by whoſe counſell and aduiſe all the reſt were ruled.

Some ſay that the high Prieſts and the Phariſes, and the Scribes, were ſuch as had greateſt religion among the people, and were of greateſt knowledge in learning, in the iudgement of men, becauſe of them all the Moſaycall law did depend, and the Propheſies of the holy Fathers, and the word of God, and the expounding of myſteries, and the gouernment of all the people. Theſe high Prieſts were ſo eſteemed and feared, that God did command in the law, that if any man did diſobey their commandement, or ſcoffe at that which they did counſell, hee ſhould preſently be caſt out of the Common-wealth, and be ſtoned to death. All theſe Prieſts and Gouernours did conſpire againſt Chriſt, falſly alledging the Scriptures, and interpreting the figures, by the which they proued, that Chriſt did deſerue to die, ſeeing that openly he called himſelfe the ſonne of God, inſomuch that they imployed all their skill and credit to defame and diſcredit Chriſt our Sauiour, by theſe words which like great Lawyers they did alledge, *Nos legem habemus, & ſecundum legem debet mori*; Following which ſentence, *Pila*gaue iudgement, and Chriſt died on the croſſe: and his wauered in the faith, and the Commons grew mutinous, and the Elders of the law obſtinate. S. *Ambroſe* ſaith, That if the ſonne of God had not had great credit among the common people, they would neuer haue ſaid, *Nunquam homo ſic loquutus eſt*, No man hath euer ſpoken as he hath ſpoken: neither yet, *Hic eſt Propheta qui venturus eſt in mundũ*, Becauſe Chriſt was very much enuied by the high Prieſts. If any of the common people had ſpoken any word in his fauour, by and by they ſaid that it was an Hereſie, and accuſed him of Hereſie which ſpake it, and like vnto an Heretike they handled euery Iſraelite which did follow Chriſt, becauſe they made the people beleeue, that Chriſt was a peruerſe and a publique Heretike, ſeeing that he did heale the diſeaſed contrarie vnto the law vpon the

Sabaoth day, and contrary to the law ſaid himſelfe to be the ſonne of the liuing God. *Remigius* ſaith, That the Elders of the people, and the Prieſts were of ſuch reputation, that they alone might haue defended Chriſt, although the multitude would haue put him to death, and therefore his death is rather to be ſought for at their hands, then of any other, becauſe that they better then the reſt could haue giuen him his life. If S. *Luke* had ſaid that the people did ieſt and mocke at Chriſt, and that the Prieſts did looke on, it had beene tollerable; but to ſay that the Prieſts mocked at Chriſt, and that the people did but looke on, was an vnſeemely thing to behold, and very ſcandalous to heare: for they being bound to puniſh ſuch as ſhould mocke at Chriſt or blaſpheme him, they were the firſt which tooke vpon them to ſcoffe and ieaſt at him. O good Ieſus, O redeemer of my ſoule, ſeeing that thou doeſt finde no Iudge to defend thy innocencie in the Mount of Caluarie, how ſhall I finde any to excuſe my fault in the vale of *Ioſephat*? If the Iudges with their authority, and the Prieſts with their grauity, doe openly ſcoffe and ieſt at thee, What will the hangmen and torturers doe which crucifie thee? Comming then vnto our propheſie of *Sophonias*, what are the roaring of the Lions, and the howling of the Wolues, but the iniuries which the Prieſts did vnto Chriſt, and the blaſphemies which the ancients did ſpeake againſt him? S. *Ierome* ſaith, That as the Lion doth breake his anger with his roaring, and the Woolfe doth crie and manifeſt his hunger with his howling, ſo the excommunicated Prieſts of Iſrael, in putting Chriſt to death did break their anger, & by vſing ſuch opprobrious ſpeeches, did manifeſt their wrath and hatred. What were thoſe ſpeeches, Crucifie, crucifie him, but the roaring of cruell Lions, & what were thoſe other, *Non dimittas nobis niſi Barrabam*, but the howling of rauenous Wolues? all the Iewes like vnto fierce Lions did roare, and like vnto bloudie Wolues did howle at *Pilats* gates, for if it had laien in their power, they would neuer haue committed the crucifying of Chriſt vnto any but like vnto Lions they would haue torne him in pieces with their hands, and like vnto Wolues, they would haue eaten him with their teeth. *Origen* ſaith, that vntill this day, the Iewes roare like Lions, and Heritickes howle like Wolues, ſeeing they ceaſe not to perſecute the Church, nor murmor

murmor at our Sacraments, but thankes be giuen vnto God, although they be able to make the Church a feard, yet they haue no power to hinder her. It was not much that thoſe which paſſed by did ieſt and skoffe at Chriſt, becauſe they knew him not, nor that the hangmen did the like, becauſe it was their vſe: but the Prieſts which did teach the Synagogue, and the Elders, which did rule the people, had no reaſon to open their mouths againſt Chriſt and leſſer occaſion to ſpeake blaſphemie againſt him. Woe be vnto thee catholike Church, ſaith St. *Auguſtine*, and woe bee vnto the Chriſtian commō-wealth, when thou ſhalt ſee couetouſnes raigne in thy rulers and gouernours, malice in thy Elders, enuy in Prieſts, becauſe couetouſnes, malice and enuy, were thoſe which crucified the Sonne of God, and buryed the Synagogue. Prelates and gouernours doe at this day ſo oft mocke at Chriſt, as they doe wreſt iuſtice for feare of man, and doe in equal degree offend in tyrannizing the poore, as the Iewes did by iniuring Chriſt. I ſay not much when I ſay that they offend in equal degree, becauſe that Chriſt doth greeue more to ſee his elect oppreſſed then to heare himſelfe complained on; and ſo oft the Ancients doe blaſpheme Chriſt, as they doe deſtroy the people with wicked counſell, becauſe that old ancient men doe no more hurt, or good in the common-wealth by their aduiſe and counſell, then Captaines in time of warre doe with their weapons.

Seneca in an Epiſtle ſaith, That the Roman common-wealth had as great need of *Cato Cenſorius* to rule the people with his counſell as ſhee had of *Scipio Affricanus*, to defend them by armes. If there had beene any graue olde man at the foot of the croſſe, who had beene zealous and iealous of the honour of the Synagogue, neither the paſſengers which went by, nor the hangmen which kept him, nor the lookers on, durſt haue mocked at Chriſt; but when they ſaw the olde men mock him, and the prieſts blaſpheme him, the common people thinking that to be well done which they did, euery one endeuoured himſelfe to vſe the greateſt blaſphemie againſt him which he could thinke or inuent. The prieſts doe ſo oft blaſpheme Chriſt, as with their lewde life they do ſkandaliſe the people: becauſe that the life of prieſts in the common-welth ſhould be nothing elſe but a guide which euery man ſhould follow

follow, a glaſſe which euery man ſhould looke in, a ſample which euery man ſhould worke by, a butt which euery man doth ayme at, and a rule which euery man is directed by, and a patterne which euery man is ruled by.

The enuious Prieſts which mocked at Chriſt we are worthy of greater blame, then the reſt which did blaſpheme him: For ſeeing the Goſpell doth not giue licence to the true religious man of our Lord to ſpeake one idle word: much leſſe will he giue them leaue to blaſpheame: Hee doth ſpeake idle wordes in a religious houſe who liueth idly, and hee doth ſpeake blaſphemie of Chriſt, who is weary and repenteth himſelfe of well dooing, and he noddeth at Chriſt with his head, who mocketh at the ceremonies of Religion, and hee ſcorneth Chriſt on the way, who vnwillingly dwelleth in a houſe of Religion, and hee doth blaſpheame Chriſt with the hangmen, who doth abuſe and euilly intreate good and quiet men in Religion. The duty of a good Prieſt is, to weepe and not to mocke, to pray and not to blaſpheame, to ſpeake well and not to defame, to defend & not to condemne, to comfort and not to doe iniurie, to make peace and not ſtirre vp ſedition, to quit and not accuſe. The wicked Iewes did the contrarie vnto all this at the foot of the croſſe, who in ſtead of ſpeaking vnto him, they did blaſpheame him, and in ſtead of defending him, they did offend him, and in ſtead of giuing him comfort, did doe him great iniurie, and in ſtead of releeuing him did accuſe him. *Et tu filiimi opprobrium populi, mei portabis*, ſaith *Ieremy* in the 5 chap: bringing in the Father, ſpeaking vnto his Son, as if he would ſay, Thou my Son ſhalt take paines, becauſe my people may play, thou ſhalt die becauſe he may liue, thou ſhalt ſuffer becauſe he may goe free, thou ſhalt be a man becauſe he ſhould be a God, thou ſhalt bee blaſphemed, becauſe he may be honoured, and thou ſhalt be defamed becauſe he may liue in credit.

Hilarius ſaith, What is the ignomie which the father did caſt vpon the ſonne, but the olde ſinne which all the world was charged with? As long as man did not know what ſinne was, he did not know what infamie was, whereof we may inferre, that immediatly after that a man doth commit any ſinne, that hee doth become infamous and diſcredited before God, for the which diſ-

credit

credit and infamie hee is bound vnto euerlasting punishment.

Cassiodorus on these wordes of the Psalme; *Gloria & honore* saith, The glorie & honour with the which God doth honour his Saints & holy persons, doth differ much from that with the which the world doth exalt his, because that on earth the most mightie is most honoured, but in Heauen not so, but the most vertuous: and in the world he is most esteemed who hath most wealth, and before our Lord he who hath the best conscience. What doth it auaile thee if all men doe thee honour, if thy conscience doe defame thee? What hast thou if thou haue not a good conscience? And what doest thou want if thou doe not want a good conscience? For the eternall Father then to say vnto his Sonne, that he would cast vpon him all our infamie and dishonour, is to foretell him, that hee should pay for all the sinnes of the world, seeing that he came for the same purpose downe from Heauen, insomuch that we change with our blessed Sauiour, our infamie with his fame and name, our fault for his grace, our death for his life, and our punishment for his glory. O good Iesus, O the loue of my soule, where did I begin to get fame, but in thy infamie? What was the beginning of my credit, but thy discredit? When did I begin to get credit with thy father, but since thou wast discredited vpon the crosse?

Saint *Barnard* in a sermon saith, I doe very much esteeme O good Iesus, I doe much esteeme, of the torments which thou diddest passe through, but I doe make greater reckoning of the nicknames and iniurious speeches which on the Crosse thou diddest suffer for me, for if the discipline and stripes which they gaue thee, did open thy shoulders, the iniurious speeches did reach vnto thy bowels.

Seneca vnto his freind *Lucillius* saith, That euery reasonable man, who is of a noble heart, and modest behauiour, had rather die with honour then liue with infamie. What shall wee say in this case of holy Iesus, whose life the nailes tooke away, and whose fame euill tongues haue stolen?

Ierome vpon *Ieremie* saith, For the father to say vnto his Son, *Tu oppr: bium populi mei portabis*, is to say plainly, that all the world should be honoured by his death, and hee onely defamed

and

and diſhonoured : the which glorious propheſie was fulfilled literally in Chriſt, when they vnloaded vs of all the reproaches which they caſt on Chriſt. Make haſt O you Iewes, ſaith *Remegius*, make haſt to skoffe and ieſt at Chriſt, becauſe you doe vs more good then you thinke for, for looke how faſt his infamie doth grow, ſo faſt doth our fault decreaſe and diminiſh. *Hilarius* ſaith, That the Inkeeper in Samaria did ſhew great loue to the Prophet *Heliſeus* and the loue which that good woman *Ruth* bare to *Noemie*, was very great, and yet the loue which Chriſt had vnto his croſſe was farre greater ; becauſe that no torments which they gaue him, nor intreaties vſed towards him could make him come downe from it, or take it from betwixt his armes. The Father did agree very well with his children, that is the Deuill with the Iewes, becauſe he did perſwade Chriſt to throw himſelfe downe from the pinacle of the Temple, and they did perſwade him likewiſe to come downe from the croſſe, the which peruerſe and wicked counſell, he would not onely admit, but alſo refuſed to heare. Althongh they told him that if hee would come downe from the croſſe, they would beleeue in him, yet Chriſt would not doe it, becauſe he knew very well that they would not fulfill their promiſe, nor beleeue in him at all, and thereupon becauſe he knew that all which they ſpake, did proceed of malice, he would not anſwer them one word. If the Sonne of God when hee came downe from Heauen, ſhould haue come ſtraight vnto the croſſe, not hauing liued at all in the world, it ſeemeth that they had had occaſion to intreat him to come downe from the croſſe, and conuerſed among them, but ſeeing that he had liued thirtie and three yeares among them, and had beene onely three houres vpon the croſſe, why ſhould they requeſt him to returne againe into the world, ſeeing that hee went ſtraight to Heauen ? St. *Chryſoſtome* vpon St. *Mathew* ſaith, That if Chriſt had liued in the world thoſe three houres, which he hanged vpon the Croſſe ; and had beene vpon the Croſſe thoſe thirtie three yeares, which hee liued in the world, yet the loue which hee bore vnto the croſſe was ſo great, that if all the Angels, would haue entreated him on their knees, and all men haue beſought him with teares, he would neuer haue come downe from the croſſe, vntill death had made an end of him.

If

after he had beene three houres vpon the croſſe, what martyr in the world, at the very beſt of his martyrdome, would not haue turned backe and ſaued his life?

O perfidious Iſraelites, ſaith Saint *Auguſtine*, O wicked Iewes, why doe you lie ſo openly in ſaying that you would beleeue in him, if hee would come downe from the croſſe, ſeeing that you would not beleeue him when he roſe againe out of his Sepulcher? Is it not thinke you a more glorious myracle, to ſee a man riſe againe aliue from among the dead, then to ſee a man that is in health come downe from the croſſe? O you Iewes, the ſaluation of the world doeth not conſiſt in forſaking the croſſe, and in comming to preach againe in this ſame field, but in ſhewing his great patience in the torments which he endureth, and in making manifeſt his conſtancy in perſeuering in them: inſomuch that his conſtancy and perſeuerance ſhould ſuffice and be enough to conuert all your Synagogue. St. *Chryſoſtome* ſaith that the children of wickednes ſay vnto Chriſt, Come downe from the croſſe, if thou be the Son of God: vnto whom we anſwer, Becauſe he is the ſonne of God, it is not conuenient that he ſhould come downe, but if he had beene one of the theeues, it were little to be regarded whether he had come downe or not, or whether he had gone. What ſhould haue become of vs miſerable wretches, if the ſon of God would haue condeſcended to the infamous requeſt of the Iewes? that was an infamous petition which the Iewes made, for if Chriſt would haue come downe, and left the croſſe at that time, the Angels ſeats ſhould not haue beene reſtored, the propheſies vnfulfilled, the Deuill vnuanquiſhed, and all the world vnredeemed. Heare vs then, O good Ieſus heare vs, and if the Synagogue do perſwade thee to come down frō the croſſe, the church doth not ſo; but rather that thou wouldſt goe vp higher vpon it, becauſe the croſſe is the ladder, by the which thou diddeſt go vp to heauen, and it is alſo that which thou haſt left vs, to goe vp to the ſame place. St. *Barnard* in a ſermon ſaith, that if the obdurate people of the Iewes, had reached vnto the myſteries which are contained in the croſſe, and in thee crucified, they would neuer haue ſaid vnto Chriſt, If thou be the Sonne of God, come downe from the croſſe, but they would haue ſaid, becauſe thou art our

redeemer,

redeemer, take vs vp with thee to the croſſe, becauſe that thoſe which thou diddeſt tender and loue, are knowne in nothing more, then by giuing them part of thy torments. Crucified, O good Ieſus, we loue thee, crucified we adore thee, O great redeemer, and crucified we beleeue in thee, O the loue of my ſoule: for being crucified thou diddeſt ſcale the heauens, vanquiſh the world, triumph ouer the Deuill, make an end of ſinne, plant thy Church, and bury the Synagogue. *Ambroſe* ſaith, *Noemies* loue with *Ruth*, and *Dauids* with *Ionathans*, did end with death; but good Ieſus and the croſſe, did not loue the one the other, onely vntill death, but imbracing one the other, did there dye, inſomuch that if death were able to kill them, yet ſhe was not able to ſeperate them.

Anſelmus cryeth out, and ſaith, O excommunicated Ieruſalem, O vnfortunate people of the Iewes, tell me I pray thee, I coniure thee, why doſt thou mocke at him, and derideſt him with ſo many iniuries, who hath redeemed thee? Good Ieſus doth weepe the falling downe of thy walles, and the loſſe of thy ſtones, and doeſt thou skoffe and mock at his precious fleſh, and at his holy words? And in ſtead of intreating him to take thee vp to the croſſe, doeſt thou perſwade him to come downe from the croſſe and turne vnto thee? How is it poſſible that thou ſhouldeſt turne vnto him although hee ſhould come from the croſſe vnto thee, ſeeing that thou diddeſt not turne vnto him; for the skinne which he left on the pillar, for the bloud which hee left in the ſtreets, and for his coates which he left with the hangmen.

Cyprian ſaith, That we ſhould take great compaſſion on the Son of God, for the iniuries which they vſe againſt him, and yet farre greater vpon the poore Iewes which vſe them, for if they skoffe and ieaſt at his paſſion, they ſhall be depriued of the fruit of redemption. By this high example, we ſhould take example, not to goe downe from the croſſe of martyrdome, nor giue ouer a perfect life once begun: becauſe that the ſeruant of our Lord doth ſomtimes merit more with his pacience, then with his abſtinence. A religious man being once demaunded by Pagans, what fruit he reaped of the Lawe of Chriſt? made anſwer, that he reaped great fruite, ſeeing I doe not make anſwer to ſuch iniuries, and pray for thoſe which vſe them.

CHAP. VIII.

CHAP. XXXVIII.

How the Sunne loſt his light at the death of Chriſt, and of the great compaſſion which hee had to ſee his Maker dye: and how the Synagogue began in darknes and ended in darknes.

A hora autem ſexta, vſque ad horam nonam, tenebræ factæ ſunt, ſuper vniuerſam terram, ſaith St. *Mathew* chap 27. as if he would ſay, At that very inſtant when the Creator of the world, and the heyre of eternities did yeeld vp his ghoſt, and breath out his ſoule vpon the Croſſe, the Sunne did immediately cloth himſelfe in blacke, and the Moone did put on a mourning weed, from ſixe of the clocke, vntill nine.

It is a very olde cuſtome, for Children to weepe for the death of their Parents, and ſeruants for the death of their maiſters, and friends for their friends; becauſe it is not poſſible, where there hath beene found friendſhip and true faith, if that conuerſation be ſeperated, but the heart goeth alſo with it. Let no man maruell, that the heart goeth with his conuerſation, ſeeing that this is moſt manifeſtly ſeene in the departure of *Ruth* and *Noemie*, and of *Dauid* and *Ionathan*, of *Tobias* and his Sonne, and of *Helias* and *Helizeus*, where in ſome of them teares did abound, and in the others wordes did want.

Seneca ſaith, That there is nothing, wherein loue may better be knowne, then when one friend departeth from another, becauſe they can neither ſpeake, nor ceaſe from weeping. Let no man maruell, ſaith *Cicero* ſpeaking to this purpoſe, that I ſhew ſuch griefe for the abſence of my friend *Rufus*, becauſe it is not poſſible for one friend to part from another, but their hearts ſhould likewiſe part in two. It is not reaſon that the vniuerſall redeemer, ſhould be excluded out of this generall rule, in whoſe death, his Mother did weepe for him, as for her Childe; the Angels, as for

their

their reſtorer; the Diſciples, as for their maiſter; the Heauens, as for their maker; and Men, as for their redeemer; Inſomuch that as good Ieſus did die for all, ſo all determined to weepe for him. For the death of *Sara*, *Abraham* alone did weepe; the death of *Iacob* the Patriarke, his Sonne *Ioſeph* did onely weepe; for the death of *Moſes*, onely *Iſrael*; for the death of *Saul*, only *Dauid*; for the death of *Samuel*, onely *Ramatha*; for the death of St. *Stephen*, the Church onely did weepe; but for the death of the Sonne of God, not onely men, but alſo the Elements doe weepe and bewaile.

Origen ſaith, a death ſo euilly employed, as that which was giuen to Chriſt, a life ſo vniuſtly taken away, as that which was taken from Chriſt, and ſo open an iniurie, as that which was done to Chriſt, and ſuch exceſſiue torment, as that which was giuen Chriſt, all theſe erronious facts, the Elements themſelues thought very reaſonable to helpe men to weepe for and lament, and if they would, reuenge alſo. *Chryſoſtome* vpon St. *Mathew* ſaith, If, as our Lord gaue licence vnto the Heauens to become darke, and the earth to quake, he would likewiſe haue giuen them licence to chaſtiſe and puniſh men, and take a reuenge for his death; the earth would preſently haue opened, and ſent them all into hell: but becauſe his pleaſure was that his life ſhould end, and not his mercy, hee gaue licence vnto the Elements to make them a feard, and not to kill them.

Teſtes innoco cælum & terram, quod propoſuerim vobis, vitam & mortem benedictionem & maledictionem, ſaid *Moſes* vnto the Iewes, when hee was departing out of this world; in the laſt of *Deutronomie*, as if hee would ſay, The Law which I haue giuen you is ſo holy, that if you keepe it, you ſhall liue, and if you breake it, you ſhall die, and if you doe receiue the councell which I haue giuen you, you ſhall be bleſſed, and if you breake it, curſed; and becauſe I know for a certainty, that in the time to come you ſhall be loſt, and that you and your law ſhall end, therefore to verifie this which I haue ſpoken, I leaue for witneſſes the Heauens which you doe behold, and the earth which you doe tread on. There paſſed a thouſand and ſixe hundred fifty and fiue yeares, from the time that *Moſes* dyed in the fields of *Moab*, vntill Chriſt dyed vpon the Croſſe, and therefore, becauſe the vtter deſtruction of the Iewes,

and

and the whole propheſie of *Moyſes*, was to be accompliſhed in the death of Chriſt, and becauſe that in ſuch a long time, there would not be any witneſſe aliue, hee tooke the heauens for his witneſſe, of whom he had no doubt, but that they ſhould alwaies remaine. It wanteth not a myſterie, and that a great myſterie, that *Moyſes* did put before the Iewes, death and life, a bleſſing and a curſe, whereof the wicked Iewes made choiſe of the curſe, when they demaund that the bloud of Chriſt might fall vpon them; and they did chuſe death, when they did take away Chriſt his life: and becauſe that by this enormious offence, all the Iewiſh nation was to take his end, the heauens and the earth gaue a true teſtimonie, of that which they had heard *Moyſes* ſay in his death. *Rabanus* ſaith, That becauſe the elements, the heauens and the earth did want tongues, to forme words withall, they remembred to become darke, and to tremble in ſtead of ſpeaking; for if our Lord would haue giuen them licence to ſpeake, they would openly haue ſpoken all that which they heard *Moyſes* ſpeake, and haue manifeſted the great errour, which that people had fallen into. For ſo great an offence as it was to put Chriſt to death, and for ſo great a puniſhment, as it was to deſtroy all the Iewiſh nation, it was very requiſite for *Moyſes* to take thoſe which were very ancient, and for ability of ſufficient warrantiſe, as the heauens and the elements were, which could no way be ſpotted, becauſe they had no ſinne, nor any exception taken againſt them, as being too young, becauſe they had beene created aboue a thouſand yeares before. *Ierome* vpon S. *Marke* ſaith, That the darkning of the Sunne, the quaking of the earth, the renting aſunder of the ſtones, and the raiſing of the dead, did meane nothing elſe, but that thereby wee ſhould vnderſtand, the great innocencie which Chriſt died with, and the exceeding malice, with which the people did put him to death. *Cyprian* ſaith, The earth did quake, and the heauen was afraid, of the great feare which the elements were driuen into, to heare the dolorous voice which the Sonne of God gaue, in the ſeparation of his ſoule from his body; meaning thereby to let vs vnderſtand, that they could neither ſee nor ſuffer, that their Creator ſhould ſuffer ſo bitter a paſſion, and that their God, ſhould die ſo grieuous a death.

Where art thou O my ſoule, doſt thou ſleepe or wake O my heart? the heauens are loaden with mourning, to ſee them ſlay their God, and doſt thou make no reckoning, that he is ſlaine, and put to death for thee? The heauens doe weepe, although they were not thoſe which were redeemed, and doſt not thou weepe O my ſoule, ſeeing that he died for thy ſinnes? If at the bruſing of his bones, and the pulling aſunder of his members, and at the troubling of the elements, thou doſt not wake, to ſhed ſo much as one teare, when doſt thou thinke to riſe out of the lethargie of thy ſinne? *Baſill* ſaith, That in the quaking of the earth, and the darkning of the Sunne, at the time that Chriſt died, he gaue vs to vnderſtand, that for a payment, that the people of the Iewes would not ſuffer Chriſt, the earth and elements would not ſuffer them, but that at the ſame time, the Sonne of God ſhould end his life, and the old Moſaycall law die with him.

Becauſe there was no man, that would celebrate the funerals of the redeemer of the world, in ſtead of mourning, the heauens darkened themſelues, and in ſtead of bels, the ſtones brake in ſunder: all which they did for very griefe to ſee Chriſt die, and alſo to ſee the Synagogue to be caried to her graue. *Remigius* ſaith, that wee ſhould make ſmall recokning, that the Gentile doth ſcoffe at our beliefe, and the Iew ſlander our law, ſeeing we haue the heauens and the earth for witneſſes, that it is moſt true, that the Iew hath caſt away himſelfe, that *Moyſes* law is at an end, that all that is written, is fulfilled, that the Sonne of God did die, and that with his owne precious bloud, he hath redeemed vs. If the diuine prouidence had giuen the elements and heauens, tongues to pronounce, and licence to ſpeake; they would willingly haue made a recitall vnto vs, and a diſcourſe of all the paſſion, and all the order of our redemption, as being faithfull witneſſes of ſight, which were there preſent, and pittifull creatures which at the ſame place did weare mourning weeds. Would they not thinke you deliuer foorth, and beare witneſſe more willingly, of that which the redeemer of the world did vpon the croſſe, then of that which *Moyſes* ſpake in the fields of *Moab*? *Sol contra Gabaon ne mouearis, & luna contra vallem Mambre*, ſaid the famous Captaine *Ioſue*, fighting againſt the *Gabaonites*; as if he would ſay,

Irequire

I require thee, in the name of the great God of Israel, O thou Sunne, that thou stand still, and not stirre out of thy place, vntill I haue ended the battell against my enemies, and obtained the desired victory ouer them: for if the day should end, and the night shew her selfe, they might hide themselues from me, and I could not pursue them.

This prayer which the good Captaine *Iosue* made, was of great efficacie, seeing that it was literally fulfilled as he had prayed, and the Sunne durst not hide himselfe, to shorten the day, nor the Moone appeare, to shew that it was night: insomuch, that that day was so long, as the force of the battell did continue.

It is much to be noted, how our Lord doth regard rather the heart of him who prayeth, then the words with the which he prayeth, seeing that *Iosue* prayed, not in the Temple but in the field, not meditating but fighting, not on his knees, but on horsebacke, not shedding teares but bloud, not entreating, but coniuring, nor asking for vsuall matters, but such things as none durst aske, but himselfe. *Gregorie* in his register saith, that no man should despaire of Christ his clemencie, nor be afeard to aske for things necessarie, seeing that he granted *Iosue*, such an vnusuall and strange requeſt. Will not our God and Lord, who gaue *Iosue* light, and lengthened the day to be reuenged of his enemies, more willingly giue it me, for the good of my neighbours, and to destroy my sinnes? I beseech thee therefore, O sonne of iustice, that thou wouldest vouchsafe to stay the beames of thy clemencie, and lengthen the day of thy mercie, for otherwise I shall neuer amend one of my faults, nor obtaine victory ouer my enemies. To come then vnto our first purpose, why did our Lord make the day longer, when *Iosue* did fight, and make it shorter, when the Sonne of God did die; seeing that *Iosue* did as well shed bloud in the fields of *Gabaon*, as the Iewes did in the Mount of Caluarie? why at *Iosues* petition, did God turne the night into the day, and at the death of the Sonne of God, turne the day into night? the secret of this mysterie is, that *Iosue* did fight for the seruice of God, but the Iewes did fight against the same God; and besides this, good *Iosue* did fight to defend the holy law, but the wicked Iewes, did impugne the Catholique Church; and therefore our Lord being

the high and eternall goodneſſe, would giue them neither light nor fauour, to commit ſo enormious and deteſtable wickedneſſe. *Remigius* ſaith, That for the Sunne to become darke at the death of Chriſt, and ſtretch out his beames in *Ioſues* battell, is to let vs vnderſtand, what a great offence it is, to offend a good man as Chriſt was, and what a great meritorious deede it is, to puniſh a naughty man, as the people of the Gabaonits were: in teſtimonie whereof, the Sunne did hide his beames in the Mount of Caluarie, as not conſenting to the death of him who was iuſt, and lengthened the day in Gabaon, as allowing the puniſhing of that wicked people. It is much to be waighed, that the darkneſſe which he did caſt ouer the Iewes, did laſt but three houres, and the light which he gaue *Ioſue* did continue a whole day, wherein he doth giue vs to vnderſtand, how ſhort and milde God is in puniſhing, and how bountifull and liberall he is in his rewards, ſeeing that he giueth vs puniſhment by waight, and his fauours without meaſure. *Extendit Moyſes manum ſuam in cælum, & facta ſunt tenebræ ſuper terram Ægipti tribus diebus*, ſaith the Scripture in the 10. of *Geneſis*, as if he would ſay, When King *Pharaoh* would not deliuer the children of Iſrael out of their captiuity, immediatly as *Moyſes* did liſt vp his hand, vnto the heauen, all the land of Ægypt was full of darkneſſe, the which was ſo great and ſo thick, that if they could heare one anothers voice, yet they could not diſcerne one anothers countenance. *Rupertus* ſaith, If we will compare the ſinne of the Ægyptians, with the ſinne of the Iewes, we ſhall finde it to be very true, that the Iewes did commit a farre greater ſinne then the Ægyptians, and yet notwithſtanding, thoſe which were in greateſt fault, were leaſt ſtirred vp, and thoſe which were leaſt of all culpable, moſt of all puniſhed.

Who dare ſay the contrary vnto this, ſeeing we haue ſeene that the darkneſſe did continue, in the Mount of Caluarie but three houres, and did laſt in Ægypt three whole daies? What meaneth this O good Ieſus, what meaneth this? is it not a greater offence, to take away thy life from thee, then to hinder the Iſraelites to goe out of Ægypt? If this be true, as true it is, why doſt thou chaſtiſe the Iewes, but with three houres of darkneſſe, and doſt put the Egyptians, in a great feare with three daies of terrible darkneſſe?

Thou

Thou doſt ſhew by this O good Ieſus, that thou haſt greater pitie on vs, then we had of thee, and that thou doſt feele our hurt more deeper, then thy owne, ſeeing that thou waſt very merciſull with the Iewes, who did offend none but thy ſelfe; and didſt ſhew thy ſelfe, very rigorous vnto the Ægyptians, who did offend thy ſeruants: giuing vs thereby to vnderſtand, that thou doeſt more eaſilier pardon ſuch as offend thy ſelfe, then ſuch as doe iniurie vnto their neighbour.

The darkneſſe which the Lord did caſt in Aegypt vpon the Egyptians, was to chaſtiſe them, but the darkneſſe which in the mount of Caluarie, hee did caſt vpon the Iewes, was but to make them afraid, becauſe it is not to be thought, nor to be beleeued, that he who went vp to the croſſe to redeeme them, had any deſire to puniſh them, and much leſſe to deſtroy them. *Ierome* vpon S. *Mathew* ſaith, That at the death of the Sonne of God, the Sunne doth looſe his light, the earth doth quake, the ſtones cleaue in two, the vale of the Temple renteth in pieces, the Sepulchers of the dead open, in ſo much that all creatures haue compaſſion on him, onely man excepted, for whom he ſuffered. For my owne part I beleeue, ſaith *Anſelmus*, that preſently as the hangmen began to vncloathe Chriſt, the heauen began to looſe his light, becauſe the Sunne would ſhew himſelfe to be aſhamed of that whereof the Iewes had no ſhame at all; that is, to ſee Chriſt his fleſh naked, crucified on the tree: inſomuch that the Sunne hauing compaſſion of his Creator, determined to couer him with darkneſſe, ſeeing that they had taken his garments from him. Being true ſaith *Cyprian*, that he who did ſee the Sonne of God, did ſee alſo God himſelfe, by reaſon of the high Hypoſtaticall vnion, which was betwixt the diuinitie and humanitie; it is not to be beleeued, that, that ſo generall an eclipſe was made throughout all Iudea, without very deepe counſell; becauſe it was not a reaſonable thing nor yet an honeſt thing, that they ſhould dare to looke on Chriſt too carneſtly with their eies, who had ſo cruelly laid hands vpon him. *Hilarius* ſaith, That becauſe darke places are moſt fit for contemplation, the deuine prouidence did caſt that darkneſſe vpon the face of the earth, becauſe that the faithfull which were there preſent, might the better prepare themſelues to contemplate

on that high myſterie, and thoſe which were peruerſe and wicked, haue occaſion to repent themſelues of their ſinnes. As the riuer cannot runne, but waxeth drie as ſoone as his ſpring faileth (ſaith *Chryſoſtome*) ſo did the materiall Sunne at the death of the Sonne of God, ſaying that hee could light the world no longer, ſeeing that Chriſt by whom he was lightened, did die and take his end. *Proſper* in his ſentences ſaith, that God vſeth a very exceeding good order in all his doings, if wee were able to comprehend it; which is eaſily ſeene by that, that he made a great ſhadow on the Mount of Caluarie, in ſo much that the wretched Synagogue, as being frighted and amazed, began in darkneſſe, and ended in a ſhadow. *Vbicunque habitabant filij Iſrael, erat lux, vbi autem Ægipty erant tenebræ*, ſaith the 10. Chapter of *Exodus*, as if hee would ſay, Although all the whole kingdome of Ægypt was full of darkneſſe, yet there was none at all where the children of Iſrael did remaine: becauſe that by ſpeciall fauour and grace, the light went after the children of Iſrael, and darkneſſe followed the Ægyptians. *Origen* vpon S. *Mathew* ſaith, That it may religiouſly be thought that the priuiledge which the Iſraelites did enioy in Ægypt, the faithfull did enioy in the Mount of Caluarie; that is to wit, that they did as manifeſtly ſee Chriſt his humanity, as if there had beene no darkneſſe at all in the world, which ſeemeth to be a thing agreeing vnto reaſon, becauſe it was not reaſon that thoſe ſhould be partakers in the puniſhment, which did not participate in the offence.

Of all the myſteries which Chriſt did either doe or ſpeake, during thoſe three houres, S. *Iohn* giueth teſtimonie, not by heare-ſay or report, but as he ſaw and heard them himſelfe; for he ſaith, *Qui vidit teſtimonium perhibuit*, which he would neuer haue affirmed, if the darkneſſe had blinded him, as it did the Iewes.

S. *Barnard* to this purpoſe ſaith, Thou mother of him who was crucified, and *Iohn* thy couſon, and thy welbeloued *Mary Magdalen*, and ſome other few of thy family, all you did ſee the God of light, among the darkneſſe, when hee ſaid, I am a thirſt, when he taſted the vinegar, bowed downe his head, and yeelded vp his ſoule vnto his father: ſo that theſe by a ſpeciall priuiledge did fully ſee him, and wholy beleeue in him. *Bonauenture* ſaith, When

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in the laſt houre the ſonne of God did commend and giue his ſoule vnto his father, his mother onely and her family did deſerue to ſee his ſoule goe from him, and bow downe his head, becauſe that all the Iewes which were there aſſembled, becauſe they were procurers of his death, deſerued not to ſee him die. *Hilarius* vpon Saint *Marke* ſaith, That becauſe the torturers and hangmen did begin to ſcoffe and ieſt at that, that Chriſt did ſpeake and doe vpon the croſſe, God by his diuine prouidence, did caſt ouer them an eclipſe of darkneſſe, becauſe they ſhould heare all the myſteries which remained to be done, vntill the laſt moment of his life, but yet that they ſhould neither ſee them nor vnderſtand them. *Cyprian* ſaith, That the obſtinate Iewes with that thicke darkneſſe could not ſee Chriſt, and with thoſe damnable bowels could not vnderſtand Chriſt, which doth eaſily appeare in that, that the Sonne calling vnto his father, and ſaying *Heli, Heli*, they vnderſtood him that he had called for *Helias*.

CHAP. XXXIX.

Of many and ſundry ſorts of death, and that the death of Chriſt was the moſt glorious of them all.

Moriatur anima mea morte iuſtorum, ſaid the Prophet *Balaam*, as if he would ſay, I doe not deſire of God that he would giue mee longer life then that which I haue liued, nor greater honour then that which I haue, nor more wealth then I doe poſſeſſe, but that which I deſire of God is, that my ſoule may die like vnto thoſe which die in his grace. What greater, or more heroicall gift can wee deſire at God his hands in this life, then the grace to die in his grace? hee doth aske for a great matter who doth aske for grace at God his hands, and hee obtaineth much, who obtaineth grace, for becauſe that as puniſhment is tyed vnto his diſpleaſure, euen ſo glory is alwaies coupled and knit to his fauor and grace. *Baſill* ſaith, That no man can die like vnto a good

man, but he who is a good man, nor no man end like vnto a iuſt man, vnleſſe he be a iuſt man, becauſe the priuiledge of dying well is imparted vnto none, but vnto ſuch as God gaue his grace to liue well. *Dauid* did aske for health for his ſonne, *Anna* grace to haue a childe, *Helias* asked for death at the brooke ſide, *Ezechias* asked for longer life being in ſickneſſe, the Chananite asked for health for her daughter being vexed of the diuell, but *Balaam*, and I, I and *Balaam*, doe not pray to God for longer life, but that it would pleaſe him that we may die in his grace. *Origen* vpon the booke of *Numbers* ſaith, That it is much to be noted, that *Balaam* did not pray that God would giue him grace to liue like vnto good men, but to die like vnto ſuch as were good and iuſt men; and that not without reaſon, becauſe we ſee many euery day which liue well, and end badly, and many which liue euilly, and die well. Wicked *Iudas* did liue well, but in the end of his trauell he ended wickedly; the thiefe did liue exceeding wickedly, but in the end of his life hee died vertuouſly; inſomuch that vnfortunate *Iudas* from his Apoſtleſhip went into hell, and the good thiefe from the Gallowes went to heauen. We ſee many (ſaith *Seneca* in an Epiſtle) ſaile on Sea with a proſperous winde, which afterward are drowned in taking the hauen, and many eſcape out of bloudie battels, and die afterward of a lingering Ague, inſomuch that the felicity of man doth not conſiſt in a good beginning, but in a good end. What benefit is it for the Vine to bloſſome well, if at the harueſt time he beare no Grape? What doth it benefit a man to haue liued like vnto S. *Paul*, if in the end he doe die like to the heretike *Arrius*, or *Sergius*: therefore the Prophet *Balaam* ſaith very well, *Moriatur anima mea morte iuſtorum*, For if it be a good thing to liue wel, it is much better to die wel. Seeing that *Balaam* doth aske of God that his ſoule may die like vnto the ſoule of a good man, it is very requiſite for vs to rehearſe the liues of ſome holy perſonages, that thereby we may know what death to wiſh for, becauſe the holy Scripture doth lay downe vnto vs the liues of holy men, not to the end onely that we ſhould know them, but becauſe alſo that we ſhould imitate them. What doth it auaile thee, O my ſiſter, to read, and twiſe read the life of *Marie Magdalen*, if thou continue as diſſolute as before thou waſt?

S. *Auguſtine*

Saint *Auguſtine* ſaith, That the ſolemnities of ſome Martyrs which we doe celebrate, are nothing elſe but certaine ſtirrers vp of vs to ſuffer martyrdome for Chriſt. Inſomuch that we ſhould not bee aſhamed to imitate thoſe whoſe feaſts wee doe celebrate.

Egredere; non egrediar ſed hic moriar, 3. *Reg.* chap, 20. Theſe words paſſed betwixt *Benaias* King *Salomons* Captaine, & *Ioab* King *Dauids* Captaine, when *Benaias* went vp to the holy Tabernacle to ſlay Captaine *Ioab*, vnto whom *Benaias* ſaid, *Salomon* my Lord commaundeth thee to goe out of his Tabernacle. Vnto whom *Ioab* made anſwere, I will rather die here then goe out of the temple, or depart from the Alter.

What elſe is it to die within the tabernacle, but to die like a true and faithfull Chriſtian? and what elſe is it to die, holding faſt by the Alter, and taking hold by the Arke, but to die embraced and adorned with all the Sacraments? O how happy that ſoule is, who with the Captaine *Ioab*, doth liue within the holy Temple, and taketh hold of the Altar, which is Chriſt, and dyeth embracing the Arke of the Sacraments: becauſe that of ſuch a ſoule we may with better reaſon ſay rather, that ſhe beginneth to liue, then that ſhe doth end or die. It is the perſwaſion of the diuell to ſay, *egredere foras*: and it is the anſwer of a good Chriſtian, to ſay, *Non egrediar ſed hic moriar*: becauſe the intent of the diuell is to draw vs from a holy place, to the prophane places of the world; and God his purpoſe is, to draw vs from that which is prophane, and bring vs where we may die in his ſeruice. *Mortuus eſt Manaſſes in diebus meſſis hordeaceæ, quia inſtabat ſuper alligantes manipulos in campo.* *Iudith* the 8. chap as if he would ſay, That worthy labouring man *Manaſſes*, husband to that noble dame *Iudith*, died in the haruеſt time, in cutting and binding vp ſheaues of barley, by reaſon of the exceeding heat of the Sun which did driue him into ſuch a great ach in his head, that it killed him. S. *Auguſt.* in an Homelie ſaith, That as the labouring man doeth fight all the dayes of his life with the earth, for no other reaſon but becauſe ſhe ſhould yeeld him food to eat, ſo man doth fight with his own ſenſuality to ſubdue it, becauſe it is a harder matter to pul vp the tentations which ſtriue in our fleſh, then to weed from the earth the nettles which

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trouble vs. S. *Barnard* ſaith, That when the husbandman doeth make cleane his corne from weede and cockle, they grow not againe of a long time, but woe be vnto me O good Ieſus, woe be vnto me, becauſe that in the field of my heart and ſenſualitie, one vice is no ſooner gone, but another is come in: nor that gone but another commeth in his place, inſomuch that if they doe not enter in all at once, it is not becauſe they doe not come, but becauſe they are not able to be receiued. Saint *Ierome* vpon Saint *Mathew* ſaith; That as the husbandman doth ſow diuers and ſundry ſeedes of graine in the field, becauſe that if the one grow not, yet the others may take, euen ſo the vaine worldling vndertaketh much buſineſſe, ſome heere, ſome there, he entreateth with this man, threatneth that man, flattereth ſome, and deceiueth other ſome: and all this hee doth to increaſe his wealth, to heape vp more riches, and to be of greater power and authoritie. *Plato* in *Timeo* ſaith: That if the heart were quartered into ſo many peeces, as he is ſcattered abroad into imaginations and thoughts, I ſweare vnto thee that he would either gather himſelfe together, or end in ſhort time. *Seneca* to this purpoſe ſaith, If whether my heart goeth with his thoughts, my body ſhould alſo goe with his feete, there would be no Eagle which could be able to flee ſo faſt, nor no Hart which ſo ſwiftly ſhould be able to run. Corne ſo ſcattered abroad, and ſeed ſo badly ſowen, ſuch as are our diſordinate and vnbrideled deſires, what ſhall we doe if we cut them not before we die? Cutting his corne, and binding vp his ſheaues, death tooke *Iudiths* husband: wherein wee ſhould vnderſtand, that when death doth knocke at our gates, he ſhould finde *Auguſt* paſt, and our haruеſt at an end; I meane not of the grapes which are in the vineyard, but of the thoughts which are in our bowels. O that, that, is a glorious *Auguſt* and a happy gathering of grapes, which the ſeruant of our Lord doth of the affections and paſſions which he hath in his minde, that when the houre of death doth come, our Lord may find nothing to cut, nor the diuell to gather. *Mortuus eſt Moyſes, non caliganit oculus eius, nec dentes illius moti ſunt*, ſaith the holy Scripture in the 33. of *Deut.* as if he would ſay, Honourable old *Moyſes* dyed at the age of a ſix ſcore, and neuer loſt the ſight of his eyes, nor neuer loſt tooth of his head. *Agmon* ſaith,

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That in ſuch a long age as that of *Moyſes*, vnleſſe it had beene by a ſpeciall priuiledge, it had not ben poſsible for him to haue preſerued his ſight ſo long, nor to haue had all his teeth; becauſe that from foureſcore vpward the teeth begin to fall, and the eyes to grow darke. *Origen* ſaith, That our Lord is ſuch a friend vnto thoſe that he loueth, and ſo carefull of the good, that he doth not onely giue them grace to keepe their ſoules, but alſo force and ſtrength to preſerue their bodies, as he did to *Moyſes* in his olde age; whoſe ſight he preſerued becauſe he might goe, and teeth becauſe he ſhould eat. There is great difference ſaith S. *Gregorie* betwixt the blindneſſe of the ſoule, and the blindnes of the body, becauſe that that of the body darkeneſſe doth cauſe, but that of the ſoule wickedneſſe doth procure: and thereupon it is, that the noughtie man doth ſtumble in many more things, then the blind man: the blind man knoweth that he is blind, and ſuffereth himſelfe to bee guided, but the noughtie man doth neither knowe himſelfe to be nought, nor will not ſuffer himſelfe to be counſelled, and therefore he doth neither knowe that which hee would haue, nor deſire that which he ought. O how happy that ſoule is whoſe ſight continueth vntill death, knowing in her ſelfe how little ſhe is worth, how little ſhe poſſeſſeth, and the ſmall power ſhe is of, for otherwiſe we may well ſay of ſuch a ſoule, that ſhe ſeeth very little if ſhe doe not ſee her ſelfe. The great patriarke *Iacob* had loſt the ſight of his eyes, ſeeing hee did not ſee his nephewes which were by him, but yet hee had not loſt the ſight of his ſoule, ſeeing that he propheſied things to come; inſomuch that he did not know thoſe which were before his eyes, and did ſee that which ſhould happen three hundred yeares after. What doth it meane, ſaith *Rupertus*, that *Moyſes* being ſixſcore yeares old did neuer want tooth, but that in all that time hee did neuer ſpeake any ſuperfluous word? *Horace* ſaith that wee ſpeake with our tongue, eat with the cheeke teeth, pronounce with our other teeth, and vtter with our mouth, inſomuch that the want of our teeth cauſeth vs to pronounce badly. Being then true as true it is, that we looſe ſo many teeth, as we ſpeake vaine words, by this account it were a leſſer loſſe to looſe all our teeth, then to be noted to haue a noughty tongue. *Cyprian* in one of his epiſtles ſaith, That

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as a wiſe man doth let nothing paſſe into his ſtomacke, vnleſſe it be well chewed before, euen ſo there doth no word proceed from his heart, which he hath not well thought of before, becauſe that of words not well waighed, nor conſiderately thought vpon, doe oftentimes great contentions ariſe.

Origen to this purpoſe ſaith, O how happy is the ſoule which wanteth no tooth, that is, which neuer did any thing whereof ſhe ſhould repent, nor ſpeake word whereof ſhe ſhould be ſorry: for comparing all the parts of our bodies together, we doe ſin more with our tongue alone, then with al the members of our body beſides. Much good may *Moyſes* his teeth doe him, ſo that thou my brother doe put a watch before thy mouth, and in thy words, becauſe that in the houre of death, they will rather aske vs an account of the words which we ſpeake, then of the teeth which we haue loſt. *Iacob collegit pedes ſuper lectulum & obiit*, ſaith the holy Scripture in the laſt of *Geneſis*, as if hee would ſay, The olde Patriarke *Iacob* being come to the ende of his dayes, and finiſhing his ſpeach to his ſons, and bleſſing euery of them by himſelfe, drew vp his knees and feet to his mouth, and yeelded vp his life. In mans body there is no part further off from the mouth then the feet, and therefore when the good patriarke did ioine and draw his feet to his mouth, and his mouth to his feet, when he was giuing vp the ghoſt, it is not to be thought that he did it by haphazzard, but for a deepe ſecret, and a high miſterie. What is vnderſtood by the feete which we goe with, but the good purpoſes which we haue to be good? what are the hãds with the which we doe eat and trauell with, but only the good works which we do? what is ment by the mouth which we ſpeake with, but the promiſes & vowes which we make? it is conuenient for vs then to ioyne together the mouth with the hands, & the hands with the feete, before wee die, that is to ſay, our words with our deſires and purpoſes, and our purpoſes with our workes, becauſe the Kingdome of heauen is not gotten by force of words, but by weight of good works. When Chriſt ſaith in the goſpell vnto one *hoc fac & viues*, and vnto another, *ſi vis ad vitam ingredi ſerua mandata*, he did plainly ſhew vs, that an euangelicall perfection did not conſiſt in much ſpeaking, but in well doing, and therefore there are none reputed

Martyrs

maryrs for the worde which they haue ſpoken, but for the workes which they haue done. He doth dye with his mouth farre from his hands who doth ſay one thing and doe another; and hee with his handes farre from his feet, who hath many good purpoſes and deſires, but naughtie workes: from which malediction good Lord deliuer vs, becauſe that to ſpeake well and doe ill, doth rather belong vnto olde Philoſophers, then vnto good Chriſtians. O happie is the ſoule which death taketh: the feet ioyned to the mouth, that is, ſpeaking and doing; and that working with deſiring, ſpeaking and doing, promiſing and fulfilling, were all one, and were coupled together imitating the Son of God, who thirty yeares was ſilent, and preached onely three. *Iob mortuus eſt ſenex, & plenus dierum*, ſaith the holy Scripture in the laſt of *Iob*, as if he would ſay, *Iob* the holy man, and who loued God well, did die loaded with many yeares.

St. *Gregorie* vpon theſe wordes ſaith, The Scripture doth not ſpeake without a great myſterie when hee ſaith, that holy *Iob* did die olde and full of dayes, and not full of many nights; becauſe he would let vs vnderſtand thereby, that he dieth idle and emptie, and without dayes, whoſe dayes are paſſed without fruit or profit, and he doth die full of dayes who when hee dyeth, full of good workes.

Chryſoſt. ſaith, That in holy Scripture by the day is vnderſtood grace, and that by the night we ſhould meane diſgrace and diſpleaſure; and thereupon it is, that when wicked *Iudas* went from Chriſt to deliuer him vnto his enemies, the Euangeliſt ſaith, That his departure was by night, that is, that he was depriued of the day and light of grace, and was accompanied with the night of ſinne. S. *Barnard* vpon *Qui habitat* ſaith, That becauſe no life can be called life, vnleſſe it bee a good life, nor none ſaid to liue, vnleſſe hee liue well, wee may ſay with great reaſon, that hee hath not liued any day at all, who hath wickedly liued, and that he hath liued many dayes, who hath vertuouſly liued.

What doth any man keepe of his yeares that are paſt, or of the dayes which he hath liued, but the good workes which hee hath done in them? All is paſt; all is ended, and all forgotten, there remaineth

remaineth onely the merit or demerit which we haue gotten, and ſo according to this count, they call the day merit, and the night demerit. If thou haſt done well, thou haſt liued long; if thou haſt done ill, thou haſt not liued at all: becauſe that in the day of account they will not put in thy reckoning, the dayes which thou haſt liued, but the good workes which thou haſt done.

If the kingdome of heauen ſhould be giuen in reſpect of yeares, who liued ſo long as *Mathuſalem*, who paſſed nine hundred? As holy *Iob* did die full of dayes, ſo there are many which die loaden with nights, that is, without the light of grace, and the day of glory. Such die full of nights, as die full of faults, becauſe there is nothing in this life ſo darke, as a noughty conſcience full of ſinne. What is it, ſaith St. *Gregory*, for the good to die full of dayes, and the wicked full of nights, but for the one to goe to heauen, where there is day without night, and the other to goe to hell, where there is night without day? Happy is the ſoule which dieth in the day of grace, and miſerable is the ſoule, which dieth in the night of ſinne, becauſe that to die by day, or to die by night, is nothing elſe but to liue in light, where there is no darkeneſſe, or to liue in darkeneſſe where there is no light.

CHAP. XL.

How the Sonne of God did die vpon the Croſſe, praying and weeping, teaching vs by that example, how wee ſhould behaue our ſelues in the laſt houre.

ET *inclinato capite tradidit ſpiritum*, ſaith St. *Iohn* in his 19. chap. ſpeaking of the death of the Sonne of God vpon the Croſſe, as if he would ſay, Now that the redeemer of the world, had giuen foorth a terrible voice, ſaying: Father into thy hands I commend my ſpirit, hee did ſomewhat bow down his head, and gaue his ſoule vnto his eternall father.

In the laſt houre, in ſuch a high myſterie, in ſuch a glorious end, as

st this was of the Son of God, that hee would not moue his arme, nor hand, nor leg, but onely bowe downe his head, wanteth not a great mysterie nor yet a very deepe secret.

It is an olde custome to tell what happened vnto our father, or vnto any deare friend in the last houre of his life; that is, what he did, what griefe hee had, what wordes he spake, how hee dyed, and how long he striued with death, because that those things which we doe last of all, are alwaies much noted, and greatly set by. Doth the Scripture, saith *Augustine* vpon St. *Iohn*, finde occasion to talke of the death of holy men, and will it not note and waigh waightie thinges, in the departure of the holiest of all holy men? much there is to be noted, and much to be considered, and also much to be wept and wailed, in the passing out of this world and death of the Sonne of God; because, that in the last account of his life, and last houre, the wordes which he spake were so profound, and the workes which he did, so strange, that they goe beyond all humane capacitie, and ouercome the vnderstanding of Angels.

Irenæus in a sermon saith, That from the beginning of the world, there was neuer death so cruell, because they killed mercy and clemency it selfe; neuer death so vniust, because they slew him who was innocent; neuer death so infamous, because they did put him to death on the crosse; nor any death so scandalous, seeing that it doth continue vntill this day; nor any death so noble, seeing they killed the maker of all thinges; nor any death more profitable, seeing they killed the Redeemer.

In diebus carnis suæ, cum clamore valido, & lachrimis exauditus est pro sua reuerentia, saith the Apostle to the Hebrues, as if hee would say, The Son of God being in the last houre of his life, and at the very point when his soule would leape out of his body, he began to pray and commend himselfe vnto his father, with a very loude voice, sorrowfull wordes, and pittifull teares.

By these wordes of the Apostle we may gather, that the Sonne of God did die on the crosse, tormented with griefe, looking vp to Heauen, crying with a loude voice, praying vnto his Father, and weeping for sinners.

There is contained a great secret in the Apostles wordes, when he

he ſaith, that in *Diebus carnis ſuæ*, the Sonne of God on the croſſe did pray, and cry, and weepe, and die, becauſe that all the other workes which he had done vntill then, were all mingled, and ſauoured of God and man, and of man and God, but his death on the croſſe, was the worke of a man onely, without any of his Diuinitie.

Hee dyed without detriment of his Diuinitie, becauſe there is nothing faſter annexed vnto God, then alwaies to liue; and with the detriment of his humane body hee dyed, becauſe there is nothing more naturall vnto man, then in the end to die.

The Sonne of God, ſaith St. *Barnard*, dying vpon a rough bare croſſe, how dare I abide in a rich houſe, apparell my ſelfe with ſoft garment, and ſleepe in a ſoft bed, or dine with my table laide? Let me vſe no more a large hood, a ſoft coate, a cell finely decked and trimmed, a ſoft bed, and a furniſhed table, ſeeing that ſuch dainties, are not fit for ſuch as follow the croſſe of Chriſt, but for ſuch nice wantons as doe perſecute Chriſt.

O good Ieſus, O the loue of my ſoule, how dare I liue in pleaſure, and paſſe my time in delight, ſeeing that thou in thy laſt houre, hadſt no other thing but the Croſſe for thy bed, the nailes for thy cuſhions, Heauen for thy pauilion, Theeues for thy companions, Gaule to eate, Vineger to drinke, Teares to waſh with, thy Voyce to complaine with, and Prayer to dye with.

O what a terrible thing it ſeemeth to bee, to draw neare vnto our laſt houre, ſeeing that the Son of God doth make ſuch preparation on the croſſe, to looke for it: to wit, hee hath his body naked, his handes bound, his feet nailed faſt, his head pricked with thorne, his mouth ſeaſoned with vineger, his vaines empty, and his face bathed with teares. Who did euer ſee a man faſt bound, fight with him who was at libertie; a naked man againſt him who was cloathed, the vanquiſhed with the conqueror, a wounded man with one who is ſound and whole, and a dead man with him who is a liue? If the maker of life, doth looke for death, with ſuch preparations, O death who will not bee affraid of thee? *Anſelmus* ſaith, that the Sonne of God did waite for death on the croſſe, to make vs a ſure agreement, hee looked for it naked becauſe the Deuill ſhould haue nothing on vs to take holde of, hee looked

looked for it faſt nailed, becauſe we ſhould flee libertie, hee looked for it weeping, becauſe we ſhould haue nothing to waſh, and he looked for it crying out, to teach vs to call vpon God, and he waited and expected death praying, to ſhew vs what wee ſhould doe at our laſt end.

Seeing that the Apoſtle doth ſay of thee O good Ieſus, that languiſhing, crying, and praying, and weeping, thou diddeſt depart out of this world, tell me I pray thee ſeeing that thou diddeſt weepe ſo much, what was the cauſe of it? thy ſight is blinded, thy ſpeech is loſt, thy bloud is runne out, thy ſtrength doth faile thee, and yet doe not thy teares dry vp in thee; how ſhould teares end in thee, ſeeing that faults end not in me? Thou doeſt not weepe O good Ieſus, thou doeſt not weepe for thy ſelfe, but for mee, thou doeſt not weepe to ſee thy ſelfe die, but to ſee me ſinne, thou doeſt not weepe for thy griefes but for my offences, neither doeſt thou weepe, becauſe thou doeſt leaue me no remedie, but becauſe thou doeſt ſee mee ſo vngratefull. *Damaſcen* ſaith, that as our faults were many, ſo the Sonne of God did ſhed many teares for them, and as my ſinnes were ſo great that they reached vnto God his diuine iuſtice, ſo the cry and voice of Chriſt, was ſo loud that it did reach vnto the throne of mercie, in ſo much that as we went looſing our ſelues, ſo Chriſt went healing vs. *Theophilact.* vpon the Apoſtle ſaith, That as the Sonne of God with a great cry, and many teares did die vpon the croſſe, ſo is it meete for vs to die in the Church, that is, crying vnto the Saints, praying vnto our Lord, weeping for our ſinnes, becauſe that in this world we haue licence to weepe for the ſins which we commit here, and in the other we ſhall haue enough to doe to weepe for the paines which we ſuffer.

Chryſoſtome vpon this place ſaith, that the Sonne of God did die vpon the croſſe, with a loud cry and many teares, for his voice was ſo loud and ſhrill, and the myſterie of it ſo high, and the manner of it ſo lamentable, that it was heard in the heauens, made hell afraid, aſtonied the Iewes, opened the Sepulchres, awaked the dead, and conuerted the great Centurion. If all creatures doe feare thee O good Ieſus, hanging on the croſſe, who will not feare thee when thou ſhalt come to iudgement? ſeeing thou doeſt make afeard and aſtonied the heauens, hell, the quick and the dead, with

one onely word, whom wilt thou not make afraid, with *ite maledicti*, goe you wicked in the laſt iudgement? *Remigius* ſaith, that the laſt voice which ſorrowfull Ieſus gaue in his laſt houre, was a louing voice, becauſe it came from ſo louing a heart, and a ſharpe voice, becauſe a tongue ſeaſoned with vineger did pronounce it, it was a weeping voice, becauſe it did paſſe by ſo weeping a face, and it was a voice full of myſterie, becauſe it was his laſt.

What death can be compared vnto the death of the Sonne of God, ſeeing that death tooke him embraced with the croſſe, with the pardon of his enemies prayed for, with an exclamation in his tongue, with a prayer in his mouth, with teares on his cheekes, with his bloud runne out, with the redemption accompliſhed, and with the Church perfectly planted.

The Sonne of God did yeeld vp his ghoſt, with a ſtrong crie, and it doth well appeare, that that voice was rather miraculous then naturall, ſeeing that few men can ſpeake at the houre of their death, much leſſe crie aloud: the which voice, our holy Lord did giue out, becauſe that all thoſe which were there preſent, might know how willingly he did die, and how little he did feare death. How is it poſſible that he ſhould feare death, ſeeing that hee came voluntarie vnto it? there is no man who can feare death, but hee whom death doth kill; but the Sonne of God could not feare death, becauſe hee was to triumph ouer death. *Ierome* ſaith, For the Sonne of God to giue vp his ſoule, when hee would himſelfe, and how he would, and to crie aloud at the laſt houre, was to ſhew vnto vs his high Godhead; and to die praying and weeping, was to proue his manhood: in ſo much that if in dying hee did ſhew himſelfe to be a man, yet in the circumſtances of his death, he was knowne to be God.

As a man he hanged on the croſſe praying, and as God hee was there preaching; as a mortall man he went, and like vnto God he died, according vnto his owne will; like a man he asketh pardon for ſinnes, like a man he ſuffereth his ſide to be opened, and like God hee promiſeth the theefe glory; like man he dieth, his head bowed downe, and like God he openeth vnto all men the gates of glory. *Cyprian* ſaith, that becauſe it is a vſe, to call aloud for thoſe only, which are far from vs, the Sonne of God his pleaſure was, to

crie

crie with a loud voice, in the laſt inſtant of his life, calling the Angels, becauſe they ſhould haue compaſſion on him, the elements, becauſe they ſhould couer him, the Sepulchres, becauſe they ſhould receiue him, the dead, becauſe they ſhould accompany him, the Gentiles, becauſe they ſhould beleeue in him, and the Iewes becauſe they ſhould conuert themſelues. Note it well and thou ſhalt ſee, that good Ieſus did not die in a village but in a Citie, not by night but by day, not in ſecret wiſe, but publikely, not holding his peace, but crying out, not by force, but of his owne free will, to giue vs to vnderſtand, that as his death was publike, and notorious vnto all men, ſo he died for all men. *Chryſoſtome* ſaith, *Exclamauit voce magna*, becauſe that if from that time forward, any one of his Church ſhould looſe himſelfe, or any Gentile not conuert himſelfe, it ſhould not be becauſe he was not called, but becauſe he would not come: becauſe that with that loud voice, hee did call the liuing, and ſummon the dead, becauſe they ſhould be all preſent, to ſee how he did ſhed his bloud, and beſtowed it, for all the vniuerſall world. Woe be vnto thee O my heart, woe be vnto thee O my ſoule, if no drop of that bloud hath fallen vnto our ſhare, for as by that bloud we were redeemed, ſo by the ſame bloud we muſt be ſaued. He cried with a loud voice, becauſe he had ſuch great pleaſure, to ſee his father now pacified, the world redeemed, the diuell vanquiſhed, hell ſpoiled; that with a loud voice, he publiſhed his ioy, and with a crie he ſounded out his victorie. *Barnard* ſaith, *Exclamauit voce magna*; and if with a loud voice, for whom but to call the elect, in his diuine and eternall predeſtination? Being that hee could not embrace his elect, becauſe his hands were tyed, nor goe to ſeeke them, becauſe his feet were nailed, nor giue them liberty, becauſe he was crucified, nor viſite them, becauſe hee was condemned, good Ieſus bethought himſelfe, to call aloud vnto them, and with his owne bloud to buy them.

O infinite charity, O great loue, O my good Ieſus, what couldeſt thou doe; or what ſhouldeſt thou haue done for me, and in me that thou diddeſt not, conſidering that with thy bloud thou haſt redeemed me, and with tender teares called me? S. *Ambroſe* ſaith, *Exclamauit voce magna*, ſorrowfull Ieſus cried with a loud voice, at the time when he was going out of this world, when hee

went to end and accompliſh the generall redemption, when the heauens began to open, and when hee meant to diuide his bloud, and at the time, when he went to ſeale his teſtament: meaning by that loud voice, to let all men know, how that he died for all men, and how that all were now redeemed. *Exclamauit voce magna*, making a difference betwixt the firſt cry, when they did leade him to be crucified, from the ſecond cry, when his pleaſure was to die; becauſe that in the firſt they ſaid, *Pilat* doth command this iuſtice to be done vnto this man, where hee doth command him to die: but in the other crie hee ſaid, this is my mercie which God commandeth to doe, done of all the world wherein hee doeth command to pardon; in ſo much that a vie *Pilat* did crie iuſtice, and Chriſt did proclaime mercy.

CHAP. XLI.

How Chriſt died, his head bowed downe, and the myſteries therein contained.

Factus eſt obediens vſque ad mortem, mortem autem crucis, ſaith the Apoſtle in the third to the *Theſſal.* as if hee would ſay, Albeit that the Sonne of GOD was perfect in all vertues, yet he did principally excell in the vertue of obedience: for if he tooke fleſh, it was by obedience, if hee was borne it was through obedience, and if he did die, it was through obedience. The Apoſtle did not content himſelfe, in ſaying that hee did obey his Father vntill death, but that he did obey him vntill the death of the croſſe; giuing vs in this ſpeech to vnderſtand, that the obedience of the Sonne of God, was not only conſtant and louing, but alſo accompanied with many troubles and dangers, ſeeing that through that obedience, he did die vpon the croſſe. *Barnard* ſaith, there be very many O good Ieſus, which doe obey thee vntill death, but not vntill the death of the croſſe, but feeling ſome paine and trouble to come with obedience, ſeeke excuſes not to fulfill it. O how many

many (saith S. *Basill*) would follow Christ, in going to the wedding in *Cana*, and be inuited with *Zacheus*; and to goe safely vpon the waters, and eate a hony-comb with his disciples, but would not follow him, in being borne in a manger, in flying into Ægypt being a childe, in going barefoot, in being persecuted by all men, nor yet in dying vpon the crosse. S. *Augustine* vpon the Apostle saith, If we will imitate the Sonne of God, in that which wee doe obey him, our obedience should be without any reply; our excuse ready presently to fulfill, constant to bring to an end, patient to endure troubles, and discreete to know well what we haue to doe. Comming then to our purpose, *Inclinato capite tradidit spiritum*, to wit, at the very houre that they drew Christ his soule out of his body, hee did somewhat bow downe his head; which diuine ceremonie ought greatly to be noted, because that the later it was done, the fuller of mysterie it is. *Cyrillus* vpon S. *Iohn* saith, That vntill the Sonne of God did goe vp, vpon the crosse, his Father had commanded him nothing, but to take mans flesh vpon him, and preach the law of the Gospell; but after that he was gone vp to the crosse, he did command him to suffer and to die: and therefore blessed Iesus, not being able to answere one word, bowed downe his head, shewing that it pleased him well so to doe.

O high mysterie, and diuine Sacrament, contained vnder this speech, to wit, that in one houre and one instant, that the commandement of obedience came vnto him, hee accepted death, bowed downe his head, gaue vp his soule, made an end of our fault, began his Church, and ended his life. *Cyprian* saith, when the father did command his sonne, there to end his life vpon the crosse, hee could not answere him one word, more then bow downe his head, in token that he did obey him: in so much that good Iesus life was first taken from him, before that his obedience wanted or ended. It is much to be noted, that the text doth not say, that hee did first giue vp his ghost, and then bow downe his head; but he did first bow downe his head, and then his soule departed from him: to teach vs thereby, that if his father would not haue commaunded him by obedience, hee would not haue departed out of this life. Notwithstanding that the trauels and troubles, which the Son of God passed through were infinite, and

the perſecutions which he ſuffered intollerable, yet if as his father did command him to die vpon the croſſe, hee would haue commanded him to liue longer time, and more torments endure, with his head bowed downe, he would haue ſaid, It pleaſeth me.

Bonauenture ſaith, That to the imitation of Chriſt, when the Prelate dothcommand vs any thing, be it to liue, or be it to die, we ought not to anſwere a word, but bowe downe our head, and fulfill it with obedience; becauſe that in perfect obedience, there is neither any reply admitted, nor differing permitted.

O happy is that ſoule, which vntill the laſt houre, doth to all things which is commanded her, bow downe her head, and fulfill obedience: for, for my owne part, I thinke that he cannot be loſt, who knoweth not how to diſobey. What meaneth he to ſay, (ſaith *Anreolus* in a Sermon) that *Inclinato capite tradidit ſpiritum*, But that the Sonne of God did firſt ſend before him, to the other world his obedience, then hee did giue his ſoule to his Father: becauſe the higheſt point of perfection, doth conſiſt in obedience, and in the keeping downe and ſubduing of our owne ſenſuall will. *Multum egrimini filij Leui*, ſaid *Moyſes*, Num. 16. to *Dathan* and *Abiron*, as if he would ſay, It ſeemeth vnto mee that you of the linage of *Leuie*, grow very ſtout and ſtubborne perſwading the people that they ſhould obey neither mee, nor my brother *Aaron*; but that they ſhould gouerne themſelues according vnto their owne will and pleaſure.

You ſhould haue called to memorie, and alſo haue contented your ſelues, O you children of *Leui*, that among all the twelue Tribes, the Lord hath choſen you for himſelfe, and how by a ſpeciall priuiledge, he would haue you to ſerue him in his tabernacle: And further, his good pleaſure was, that you ſhould maineaine your ſelues by other mens labour and ſweat. It is to bee noted, that of all ſuch as were in the Synagogue, theſe children of *Chore* were the firſt which rebelled againſt their ſuperiour and ruler, all which the earth did ſwallow vp aliue, and they went body and ſoule into hell.

O to how many we may ſay at this day, *Multum erigimini filij Leui*, The which with thoſe of *Chore* are ſtiffe-necked and ſtubborne, and haue not their head bowed downe with the Sonne of God.

God. The children of Israel had committed other offences, but God did neuer punish them so cruelly as for this, to let vs vnderstand that some faults may be dissembled, but the sinne of disobedience, shall alwaies be seuerely punished.

The punishment which God gaue vnto those rebellious and disobedient people, was that he did send them body and soule into hell aliue, insomuch that as they did commit a new fault, so God gaue them a new punishment.

Rupertus vpon this place doth say, That by this example gouernours of the Church should learne by God himselfe, that if any would lift vp their heads, with the sonnes of *Chore*, and not humble themselues with the Sonne of God, that they burie them aliue, and cause them to be swallowed vp, chastising their bodies with discipline, and wounding their hearts with words. What is it to burie them, but humble them and pull them downe? What is it to burie them aliue, but to command them not to depart, nor goe out of a house of religion? No man ought to beare vp his head in a religious house, to doe what hee lusteth, but bow it downe, to doe that which is commanded him; and if he doe not, the superiour ought to giue to the new sinne a new punishment, and vnto the new fall, a new correction. The first house of religion which euer was in the world, was the crosse, and the first nouice was Christ, and the first three vowes, the three nailes with which Christ was crucified, and washing of vs with his bloud betokeneth chastitie, and his being naked signifieth pouertie, and his dying with his head bowed downe obedience, and if any peruert this order, he should be buried by his superiour.

The differeuce betwixt the Apostata *Chore*, and blessed Iesus was, that *Chore* died with his head lifted vp, and the Sonne of God with his head bowed downe; whereof we may inferre, that the followers of Christ doe know nothing, but to obey and be silent, and the followers of *Chore* know nothing better, then to reply vnto that which is commaunded them, and murmured against all which they see.

Yet to take this mysterie in another sence, it is to be noted, that vntill the very time that Christ his will was to die vpon the crosse, he suffered the title which *Pilat* had put vp, to be close

at his head, but at the time of his laſt breath, hee remoued his head from the title, not without a high myſterie, and a very profound ſecret.

VVhat hurt vvas there in the title, that Chriſt vvould not die vvith his head faſt by it? The greateſt hurt that vvas in that triumphant title, is, the greateſt felicitie that all worldlings of the world doe follow; that is, to haue the title of King, to bee called Kings, and to die Kings, for when a man is come to bee a King, well hee may ſeeke for more land, but not for more honour.

All the warres which were betwixt *Achilles* and *Hector*, *Alexander* and *Darius*, *Iulius Ceſar* and *Pompey*, *Auguſtus* and *Marcus Antonius*, were not becauſe they would haue the lawes kept, but becauſe they would be intituled Kings.

What meaneth this O good Ieſus, what meaneth this? doe they liſt thee vp like vnto a King, crowne thee like a King, put on thee a purple robe like a King, ſalute thee on their knees like a King, ſaying, Ieſus of Nazareth King of the Iewes; and doſt thou ieſt at the Kingdome, and put thy head from the title? *Barnard* vpon the paſſion ſaith, that not onely on his head, nor yet leaning to his head, the Sonne of God would not haue the title of honour, ſeeing that he did giue vp his ſpirit, with his head bowed downe, thereby to giue vs to vnderſtand, that his Kingdome was not of the Kingdomes of this world, and how that it is no ſure thing to take any rule at the hands of a tyrant.

Pilat the Lieutenant was an vniuſt Iudge, and a tyrant of the Romane Empire, borne at Lions, and for that cauſe the Sonne of God would not accept the honour which he gaue him, nor allow of the title which he did put ouer him; for although the title which he did put ouer him was good, yet the intention with the which he did it was nought.

Cyprian ſaith, For the Sonne of GOD to conſent that they ſhould put the title of a King hard by his head, and yet to take his head away from it when he did die, was to teach vs and aduiſe vs, that if it be lawfull to keepe the pomps, and vaine honour of this world in our life time, it is no euill counſell before our death to leaue them.

Who

Who dare procure vnto himselfe, any preheminence or office of honour in this world, seeing that the Sonne of God would not die with it being laid vpon him? how was it like, that he did procure any, seeing hee would not vouchsafe to see the table that his honour and dignitie was written in?

The tytle of Iesus of Nazareth king of the Iewes, *Pilat* commaunded to be written in a little peece of a boord, and to be nayled ouer Christ his head: but he beeing as great a friend of humilitie, as an enemie of vanitie, shut his eyes because hee would not see it, and bowed downe his head, because hee would not touch it.

Christ durst not (saith *Remgius*) die, with the honour which *Pilat* had laide vpon him in ieast, and darest thou die in the offices of honour which thou doest procure in earnest? *Chrysostome* to this purpose noteth; that Christ did first bow down his head, before his soule did goe out of his body; thereby to let vs vnderstand, that it is conuenient for vs, first to giue ouer the vaine honour which we possesse, before the life which wee liue with: because that otherwise it would seeme, that wee leaue it off, not of our owne will, but because we can keepe it no longer. *Damascen* saith, When the redeemer of the world would giue vp his ghost, hee did not withdrawe his shoulders from the crosse, nor his handes from the nailes, nor his feete from the cordes, nor his throat from the halter, nor his heart from the speare, but onely his head from the tytle of a King, thereby to teach vs, that the true seruants of our Lord, should esteeme the iniuries and discredits of this world for honour, and honour for infamie.

Anselmus vpon the Apostle saith, For the sonne of God to die with his head seperated, and drawne aside from the tytle of honour and dignity, was plainly to say, goe out go out fame and dignitie, goe out of my house; because the inhabitants of my crosse, should not pretend vanitie but humilitie, not fame but ignominie, not to be rulers but seruants, not to kill but obey, not libertie but subiection, nor yet to liue long but to liue well. *Cyrillus* vpon S. *Iohn* saith, The neerer the Redeemer of the world did drawe to his death, the more and the greater myracles hee did, for in suffering

ſuffering his ſide to be opened, he did ſhew his charity; in taſting gaule and vineger, he did ſhew his abſtinencie; in not comming downe from the croſſe, he did ſhew his conſtancy; in not anſwering vnto the iniuries done to him, he did ſhew his patience; and in bowing downe his head, he did ſhew his obedience.

What meaneth this O good Ieſus, what meaneth this? doeſt thou not ſtoppe thy eares againſt the blaſphemies which they ſpeake, doſt thou not ſhut thy mouth againſt the gaul which they offer thee, doeſt thou not withdraw thy ſide from the thruſt of the ſpeare, doſt thou not reſiſt the thorns which pierce thy brain, doſt thou not hide thy handes from thoſe which naile them, doſt thou not flee from thoſe which whip thy ſhoulders, and yet doſt thou withdraw thy head from the tytle of honour? Seeing that they call thee in the Scriptures, the King of Kings, *Et Dominus Dominantium*: why didſt thou abhor in thy life time the name of Lord, and deſpiſe in thy death the tytle of a King? I confeſſe my ſelfe to be the Lord of Lords, and that I am alſo the King of Kings, but I will not take this rule and kingdome, at the hands of the tyrant *Pilat*; for although my father did giue him authoritie, to take away my life from me, yet he did not giue him any, either to giue me, or take away any honour from me.

In this heroycall fact, Chriſt hath very few followers now a dayes in his Church, for be it by right or by wrong, with a good conſcience or a bad, by the hands of *Pilat* or by the ſleights of the Deuill, ſo that honour come to their houſes, they weigh it little how it commeth, nor by what manner it commeth.

S. *Gregorie* in his Memoriall ſaith, I haue not yet ſeene any man who hath been ambitious of honour, who hath beene ſcrupulous in his conſcience: and thou ſhalt know this to be true, in that, that they will rather take honour at *Pilats* handes, then depiſe it on the croſſe with Chriſt.

All the contemners of honour, doe follow the ſteps of Chriſt, and all thoſe who are ambitious of fame, doe follow *Pilats* court, who will deale with them as hee did with Chriſt, that is, in the place where he did intitle him to be a King, he did afterward crucifie him like to a theefe. *Beda* ſaith, The world dealeth with vaine men, as *Pilat* the tyrant did deale with the Sonne of God; becauſe

beeause he gaue Christ the tytle of a King, and yet kept the possession of the Kingdome himselfe: so in like manner the world doth bestow vpon such as follow him, the charge and tribute which doth belong vnto honour, but without the commoditie of gaine due vnto it.

What sacke is so full of earth, or what barre of yron so heauy, but the burthen which honour bringeth with it, is more heauy? The honour which *Pilat* doth giue vnto those which loue him, is a matter of great scrupulositie to desire, very dangerous to obtaine, chargeable to maintaine, brittle and easie to loose, and very infamous to leaue off.

Take heede therefore O thou ambitious man, take heede how thou doest take any honour at *Pilats* handes, for that which hee doeth giue thee, is not fame but infamie, not honour but dishonour, no fruite but leaues, no flower but branne, no golde but drosse, no truth but a dreame, no kingdome but a tytle; and that which is worst of all, at one time hee will giue it thee, and also crucifie thee. Then wicked and accursed is the honour, which is receiued at the hands of *Pilat*, that is, when it is gotten through humaine sleight and diligence, for in case of honour looke how holy a thing it is to deserue it, so infamous a matter it is to procure it.

Saint *Ambrose* vpon St. *Luke* saith, The sonne of God did get great honour by *Pilat*, in not accepting of that princely tytle, and not dying with his head leaning to it, because that if we speake of worldly glory, he doth gaine greater glory, who beareth a heart and mind to despise it, then he who hath sleights and cunning to obtaine it.

It is to be waighed in this place, that Christ did not refuse, but that they should put ouer him on the crosse, the title of honour, and yet he would not die with it close at his head.

This is a mysterie highly to be noted, and deeply to be weighed, because that Christ doeth teach vs in it, how we may keepe our honour, without the detriment of our conscience, and how we may keepe a good conscience, without the danger of our honour. In that, that Christ did admit the title of honour, hee did teach vs, that we should deserue it, and in withdrawing his head

from

from it, he did teach vs that after we haue deserued it, it is very requisit to contemne it: because that to gaine honour with God and credit with men, we should first merit honour, before we despise it. For he who doth merit no honour, how can hee say that he doth despise it? when we see a man come downe from the honour and dignitie which he had, and did not deserue it, we will not say of him, that he did contemne and remoue it, but that they tooke it from him as being thereof vnworthy, or that he left it off, as being weary.

Seeing honour is nothing else (as *Seneca* reporteth) but a good opinion which men haue of vs, who is he who hath more honour, then he who best deserueth it? The diuine *Plato* in his Timeo saith, That in times past, and in the golden age, none were esteemed honourable, but such as were vertuous; nor none infamous, but such as were vicious; but after that these Pronoumes *Meum & tuum*, mine and thine, crept into the world, they tyed honour vnto riches, and infamie and dishonour to pouertie.

Remigius in an Homily saith, As those which procure honour and dignitie vnto themselues, by ouer great diligence, are worthy to be punished, so those which are idle and vicious, in not deseruing it, are worthy to be reprehended; for if the Son of God with his head bowed downe *Inclinato capite*, did teach vs to despise it, yet with, Let your light shine before men, *Luceat lux vestra coram hominibus*, he did binde vs to deserue it.

Let the conclusion of all this bee, that they did giue good Iesus the tytle, and he tooke the tytle, and renounced the title at one time; by whose example the seruant of our Lord ought to doe such workes, that in all mens iudgements hee should deserue honour and they giue him honour, and yet he despise honour; insomuch that it may with truth bee said of him, that hee did deserue it through his goodnesse, and renounce it through his humilitie.

CHAP. XLII.

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How the Sonne of God did yeeld vp his ghost on the crosse, at nine of the clocke.

Vlulum vnigeniti fac tibi, & planctum amarum, said God vnto the Prophet *Ieremy* in the 15. chapter, as if hee would say, Thou shouldest make a great lamentation, and weepe bitterly for thy selfe, and vpon thy wicked people, as the comfortlesse father is wont to doe for the death of his onely sonne. It is much to be noted, that God doth not commaund him to weepe indifferently for euery sonne, but for the death of his onely sonne: giuing vs to vnderstand by this Prophesie, that they would kill Gods owne Son in Ierusalem, but not an adoptiue sonne, but his onely begotten and welbeloued Sonne.

When a Father hath more children then one, his loue is deuided among them, but when he hath but one onely, he bestoweth all his loue vpon him. A naturall sonne, an onely begotten sonne, and so welbeloued a sonne God neuer had, nor neuer shall haue, but blessed Iesus onely; and therfore seeing that they killed him, so much without iustice, and put him to so cruell a death, he commaunded the Heauens to weare mourning apparell for him, the Elements to cloath themselues in sack-cloath, the Angels to weepe, and all men to bewaile.

Why commaunds hee me to weepe for the death of my onely Sonne, but that I should alwaies haue in memory the death which Christ suffered for me? when doe I make bitter lamentation on my selfe, but when in the memory of the passion of Christ, I doe reioyce to liue in affliction and comfortlesse? It is also to bee waighed, that the death of his onely begotten Sonne, God commaunded *Ieremie* onely to weepe, who was a vertuous and a holy man; to let vs vnderstand thereby, that the high mysteries of his passion, our Lord doth giue none to tast of, but vnto those whom he doth first commaund to weepe.

O how

O how happy that heart is, vnto whom God doth commit and truſt the bewailing of his Sonne, becauſe that in thy houſe O my Lord, they enioyne teares vnto none, but they ſhall afterward be wrapped in diuine conſolations.

O who could be thy companion O great *Ieremie*, to weepe and bewaile the death of the Sonne of the liuing God, and feele that which he felt vpon that dry tree of the croſſe; what ſhould I deſire more, or what ſhould I ſigh after? It is now time for vs to ſpeake of the order of the death of the Sonne of God, and of the great agonie which he paſſed through, when hee did giue vp his ghoſt; for ſeeing that he did ſweat drops of bloud in the garden, by reaſon of the bitter cup which hee was to drinke of, what thinkeſt thou did he ſuffer, when his ſoule was drawne out of his body? If *Ieremie* did craue of God, that he would make his head a Sea of water, and turne his eies into a fountaine of teares, to weepe for thoſe which were ſlaine in the warres, is it not greater reaſon, that my heart and ſoule ſhould deſire the ſame, to write the death of my God, who died by iuſtice and without iuſtice? To put that in paper which Chriſt did vpon the croſſe, and regiſter that with Inke which he did with bloud, and write that with Pennes, which he did ſuffer with thornes, and make many books of that which he endured with nailes, no man can well doe, but onely hee who hath his minde and vnderſtanding lightned, and hath lamented and wept with teares the paſſion of Chriſt.

Barnard ſaith, that when the giuer of life, would end his life, he deuided his Sermon into ſeauen words, his bowels into a thouſand loues, his mothers heart into an infinite number of ſorrowes, all his bloud throughout the ſtreetes, his garments among the hangmen, and his merits among ſinners. O glorious heritage, O happy ſale, that thou diddeſt make O my good Ieſus, at the laſt houre, ſeeing that as thou diddeſt end thy breath, we did preſently begin to inherit thee. O bleſſed mother, O comfortleſſe woman, how is it poſſible that thou ſhouldſt not ſuſpect that which is prepared for thee at the laſt houre? I am greatly afraid (ſaith *Anſelmus*) and am alſo very doubtfull, that if the Sonne doe die at nine, but the mother will die before at ſixe; O what a narrow ſtraight the virgins heart was driuen into at the foote of the croſſe; becauſe there

there did fight within her the loue which ſhee had to conforme her ſelfe vnto that which her ſonne would, and the griefe to ſee her looſe her ſonne.

Vbertinus ſaith, When ſixe of the clocke is paſt, your ſonne ſhall paſſe out of this life, you ſhall paſſe out of his ſight, the anger of the eternall Father ſhall paſſe, the fault ſhall paſſe from you, the glory of the Synagogue ſhall paſſe: and that which is moſt of all to be lamented, is, that if hee ſhall paſſe without you, you ſhall alſo paſſe without him, either by being rapt for a time, or by being aſtonied to ſee him die. O heire of heauen, O the glory of the bleſſed, what loue is that which thou doeſt beare vnto the world, that for it thou ſhouldſt not loue thy ſelfe? doeſt thou not loue the deceitfull vvorld more then thou doeſt loue thy ſelfe, ſeeing thou doeſt loſe thy life for him, who doth take thy life from thee? O good Ieſus, O the loue of my ſoule, what wilt thou not doe? what wilt not thou goe about, ſeeing that at thy birth thou haddeſt no cradle, at thy death no bed, in thy life thou haſt no houſe, at thy death thou haſt no ſhirt, no nor yet ſo much as a Sepulchre?

S. *Auguſtine* vpon the paſſion of our Lord ſaith, What did the Prophet meane when he ſaid, O death I will be thy death; but that on the tree of the croſſe, death would take away Chriſt his life, and that hee would take away life from death, and depriue him of all power? O glorious death, O happy death, who would euer haue thought or imagined, that one death would make an end of another? death did euery houre encroach and get ground vpon that ſacred humanity of Chriſt, becauſe his ſinewes did vnknit, and the force of his members grew ſlacke, his bones were put out of ioynt, his eye-lids changed colour, his eies ſhrunke into his head, and his haire ſtood on end, his face waxt pale and wan, his tongue dry, and all his body quaked and trembled: O my heart, O my ſoule, how can you liue, and ſee that which your God doth ſuffer for you? let my fingers giue ouer writing, and let my eies begin to weepe, becauſe that theſe myſteries are not to be committed vnto the penne, but are deepely to be chewed and weighed in the ſecret and inward part of the ſoule. His veines being emptie, and without bloud, and his eies full of teares, his face pale

and

and wan, and his body without ſtrength, the houre of ſixe is paſt, and he beginneth to enter into an agonie, but not an agony which doth depriue him of ſence and feeling, but into an agonie which did augment and increaſe his torment.

What meaneth this, O the loue of my ſoule, what meaneth this O redeemer of my life? is there but one agonie for me, and is there two for thee, the one in the Garden, and the other on the Croſſe? Was it not ſufficient that in the agonie of the garden thou diddeſt ſweat bloud for very anguiſh, but that in this agonie thou ſhouldeſt giue vp thy life? Death went about very ragingly ſeeking after that moſt bleſſed ſoule, and hunting after that moſt holy life, which Ieſus had now euen in his mouth, expecting the very moment of the laſt houre, not to giue it vp vnto death, but to offer it vp vnto his father. What had death to doe, with the Lord of death? All that death could doe at that time, was to ſeperate the ſoule from the body, for the ſpace of three daies onely, being certaine that Chriſt was as true God being dead, as he was being aliue. The laſt houre then being now come, he did open and ſhut his eyes, his lips did come and goe, his bones did all crackle, and the elements began to be troubled, thinking that all the whole machiue of this world was now at an end, ſeeing that the maker of the world did ſuffer.

Barnard ſaith, Although that at the very inſtant when the Son of God ſhould die, all the parts of his body were troubled, yet hee did neuer leaue of to ſigh and lament for ſins and ſinners, becauſe that in the greateſt agonie of his death, his ſtrength neuer failed him to pray, nor his charitie to forgiue. Encourage and force thy ſelfe (ſaith *Vbertinus*) encourage thy ſelfe in this laſt conflict, ſeeing that in it thou art to die, the world to be redeemed, Heauen to be opened, and alſo the Deuill to be ouercome.

O eternal father, O my God why doeſt thou not remember thy only Son in this narrow ſtraight, and being ſo neere his end? thou ſeeſt that the harmonie of his ſoule and body is broken, thou ſeeſt that he is at the end of his life, thou ſeeſt that the ninth houre is come, thou ſeeſt that hee is gaſping out his laſt breath, and yet wilt thou not ſpeake one bare word vnto him? ſeeing that he wil die for me, I will ſpeake for him, offering him vnto thee, O eternal father,

father, for an oblation of peace, for an offering of gratefulneſſe and thankſgiuing, for an euerlaſting ſacrifice, for a ſweet holocauſt, for a burnt and odoriferous incenſe, and for an acceptable price of an infinite value.

Receiue O my God, receiue thy precious Son for a ranſome, and withall receiue thy ſeruant, for if he did die to fulfill thy commandement, he did alſo die to redeeme my ſoule.

Bonauenture ſaith, If thy ſonnes ſoule doe belong vnto thee as a God, vnto vs his bloud doth belong as brothers, whereof we will not giue thee ſo much as one drop, vnleſſe it be in exchanging of euerlaſting life.

O my ſoule, O my heart, why did you not die when you ſaw good Ieſus draw vnto his laſt ſtep? When is it time but now that our fingers play, and ſighes proceede from vs, and that we make of teares inke, and of our hearts paper, in which wee may write with letters of bloud, who he is who dieth, for whoſe cauſe he dieth, and what death he dieth? he who dieth is God, and I am he for whom he dieth; the place where, is the croſſe; the manner of his death is, to be crucified; and the cauſe why, is to redeeme all the world. He died at nine of the clocke, which was the houre that *Adam* was caſt out of his garden and houſe; inſomuch that at the ninth houre the ſtate of innocencie did end, and in the ninth houre the ſtate of grace did begin. O comfortleſſe mother, O Virgin without equall, doeſt thou not ſee that we are come to the houre of nine, and that thy ſonne beginneth to yeeld vp his life? O fatall yeare, O mount of Caluarie, O diſmall Friday, O rigorous croſſe, O raging death, what hath this Lady done vnto thee, wherein hath this holy woman offended thee, that thou ſhouldeſt cauſe her to want her ſpouſe, make her a widdow of her husband, leaue her without her ſonne, and an orpheline without her father? In that laſt houre all the celeſtiall hierarchies ſtood in the ayre beholding his ſorrowfull mother neere to the croſſe weeping, his holy family about her ſighing, the Iewes a farre off gazing, and all the other creatures of the world expecting and looking how their maker would yeeld vp his ghoſt, and to ſee what he would doe by himſelfe.

How much the neerer the Son of God did draw to his death, ſo much the more all creatures wondred at it, holding it for an im-

poſſible thing that he could either end or die, who gaue vnto them their being, force and ſtrength.

At the ſame time the heauen waxed cloudie, the Sunne darke, the earth did quake, the ſtones did rent in ſunder, the Son of God did die, and his ſorrowfull mother ſowned, ſhee fell downe at the foot of the croſſe, embracing the body of it in her armes, the bloud of the croſſe died her all ouer, transformed her into him who was crucified, depriued her of her owne ſences, in the dolours of her ſonne ouerwhelmed and drowned. Who brought newes of that which the ſonne did ſuffer, or of that which the ſorrowfull mother did endure, but onely the teares which iſſued from her, and the drops of bloud which ranne from him? The ſighes which the mother did ſend forth, and the drops of bloud which did runne from the ſonne, did meete together, and that with no ſmall haſt, for if the ſonne did drop his bloud vntill he had no more left, the mother did alſo weepe and ſigh, vntill ſhe could weepe no more, both which is a token of the greateſt charity in the world. The diuine Word then ſeeing that the tearme of his comming was now ended, and that he had accompliſhed the obedience which his father did impoſe vpon him, hee determined to finiſh and conclude his pitifull and mercifull iourney, and end his laborious life, vnknitting the knot which faſtned the body and ſoule together; the which he did, not preiudicing at all his diuine perſon. His very laſt houre being now come, the ſonne of God gaue a loud crie, with the which his agony ended, the redemption of man was perfected and accompliſhed, he bowed his head, ſent forth his laſt breath, and yeelded vp his ſoule vnto his eternall father. O my ſoule, O my heart, art not thou aſhamed to liue in this world, ſeeing that the giuer of life is now dead? O good Ieſus, O the loue of my ſoule, by the death w thou didſt die for me, and by the bitter trance which thou haſt now paſſed through, I beſeech thee, that ſeeing I doe not deſerue, that my ſoule ſhould be drawne out of my body with thee, yet ſuffer that my ſinne be pulled out of my bowels, and that thou wouldeſt receiue thy paine in recompence of my puniſhment, becauſe that one drop of thy ſweat will ſatisfie thy father better then a thouſand yeares of my ſuffering, how ſoeuer and where that ſuffering be. When crucified Ieſus was dead,

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his eies were closed vp, his face blacke, his body stiffe, his bloud congealed, his mouth somewhat open, his body wan and blew, and all his whole fauour and countenance changed and altered: and yet there remained enough, although there had remained nothing, seeing that the redeemer of the world did not remaine. All the compasse of the world remained exceedingly afraid, the wicked Synagogue confounded, all Christ his family astonied, *Pilats* people in a wonder, and the sorrowfull mother in a sowne. I say but little, to say that she was in a sowne, because I might better haue said, that she was halfe dead, for seeing her sonne by her, although she remained with her selfe, yet, she was without her selfe, considering she kept griefe alone in her hart, & her loue dead with her sonne. O world ransomed, O pardon performed, O generall Iubile, O hell now shut vp, O fault well paid for, O iustice rigorously executed vpon thee O my sweet Iesus when thy soule was drawne from thee, and when thou diddest pay the ransome of my sinne. O my sweete Iesus now gone, O my redeemer now dead, seeing that thou art the Lord of glory, and the maker of life, tell me what is become of thy life? did it not suffice that thy enemies did crucifie thy members, but that they also quarter in pieces thy sweet loue? Art thou not dead and quartered, seeing that thy skin cleaueth to the crosse, thy haires are sowen about the streetes, thy bloud is shed vpon the ground, and thy soule is gone into Paradise, and thy body inclosed in the Sepulchre? such a high life, such olde company, such an heroicall harmonie, and such an vnspotted flesh, how could thy most sacred soule abandon and forsake? Helpe thy selfe then O good Iesus, helpe thy selfe with thy mothers soule, seeing that thou hast giuen thy owne vnto thy father, and seeing that her soule is more in thee, then in her, let it giue life where it loueth, seeing it doth not where it abideth. Thou maist euen now raise vp two bodies, giue soules vnto two bodies, giue life vnto two dead persons, that is to say, vnto thy selfe which hast already giuen vp thy ghost, and vnto thy mother who is ready to send forth her last breath.

CHAP. XLIII.

How the vaile of the temple did rent in two when Chriſt gaue vp the ghoſt: and how that that breaking of the vaile was the firſt myracle that Chriſt did, after his death.

ET velum templi ſciſſum eſt in duo, a ſummo vſque deorſum, ſaith S. *Marke* in the 15. chap. as if he would ſay, At the very inſtant that the maker of the world did yeeld vp his ghoſt, the vaile of the temple did breake in two, from the top vnto the bottome, not being touched by any either with the hand or ſword. To vnderſtand this myſterie, you muſt note that the Iewes had two vailes in their tabernacle and temple, whereof the one was at the entring in of the gate, and the other in the middle of the temple, with the which the body of the Church was deuided from the Chancell, in ſo much that they could ſee nothing of the temple, vnleſſe they had firſt taken away the firſt vaile, nor they could not ſee the *ſancta ſanctorum*, vnleſſe the ſecond vaile had bin broken. The firſt myracle which the Son of God did in his life time, was the turning of water into wine; and the firſt that he did after his death, was the breaking the vaile of the temple, the which he did with greater ſolemnity then the firſt; becauſe he did the one in his life time, the other being dead, the one in his preſence, the other in his abſence; the one in the houſe, & the other in the temple; the one being ſat downe, and the other being crucified; the one at the requeſt of his holy mother, and the other to the confuſion of the infamous Synagogue. From the time that Chriſt was borne vntill he turned the water into wine, there paſſed thirty yeares; and from the time that Chriſt died on the croſſe, vntil the vaile of the temple did breake in two, there paſſed not ſo much as three moments: becauſe that in the ſelfe ſame inſtant that his ſoule departed out of his body, the vaile did begin to breake & rent in ſunder. In this moſt high myracle, the Son of God did ſhew his power in breaking of the temple,

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his wiſedom in doing it at ſuch a time, his immortality in doing it after his death, giuing vs therby to vnderſtand, that it was as eaſie a matter vnto him to riſe againe, as it was to ſuffer himſelfe to die. *Auguſtine* vpon Saint *Iohn* ſaith, Doe not thinke O thou Iew, that in the Sonne of God, the Godhead did die with his manhood, for although his life did end, yet certainly his power did not end. If thou doeſt thinke that like vnto a true man he doth hang dead vpon the croſſe, why doeſt thou not marke how that like a true God he doth breake the vaile of the temple. In this new miracle of the breaking of the vaile, euen at the time when Chriſt gaue vp the ghoſt, thou canſt not ſay that he did it with words like an Enchanter, or Witch, ſeeing that now his face is pale and wan, his head bowed downe, his tongue ſtiffe, and his ſoule drawne from him; inſomuch that either thou muſt confeſſe in him power, or acknowledge in thy ſelfe malice. All this is out of Saint *Auguſtine*. The vaile which was in the temple (ſaith *Remigius*) was but one, and after that Chriſt did die, it did deuide it ſelfe into two, to giue vs thereby to vnderſtand, that in the olde Synagogue there was but one people onely which was the Hebrew, but in the Catholike Church there ſhould be two peoples, which are the Iew and the Gentile: inſomuch that although the faith of the Church be but one, yet the people on which it is founded, are two. S. *Ierome* vpon Saint *Marke* ſaith, In parting in two the vaile of the temple, which did hinder the comming in into the temple, God did let vs vnderſtand, that the ſinne of our firſt Father which did keepe the heauen ſhut, was deuided betwixt vs and Chriſt; and the manner of the deuiding of it was, that he laid the fault vpon vs, and caſt the puniſhment vpon himſelfe.

Agmon to this purpoſe ſaith, As it was neceſſarie before the Iewes could enter into the temple, that the vaile ſhould either be taken away or broken, euen ſo for vs to enter into heauen it is neceſſarie that Chriſt ſhould die, and be alſo deuided; and the deuiſion was, that he did leaue the middeſt of the vaile (which was his body) in the Sepulchre, and the other middle, which was his ſoule, hee did ſend into Paradiſe. S. *Ambroſe* in his *Examron* ſaith, When the Prophet *Ezechiel* did ſee one wheele within another, what other thing was that, but onely that the Church

was incloſed within the Synagogue? The deuiding of the vaile which was at the gate of the temple, was nothing elſe but a ſeperation of the Church from the Synagogue, and of the Synagogue from the Church, becauſe that from that time forward there ſhould be but one Chriſt in all the world to worſhip, and one only Church to beleeue. *Moyſes autem poſuit velamen ſuper faciem ſuam*, ſaith the holy Scripture, *Exodus* 33. as if he would ſay, When holy *Moyſes* did ſpeake with God alone, his face was vncouered, but when he did ſpeake vnto all the people, hee couered his face with a vaile, inſomuch that the children of Iſrael had much to doe with *Moyſes*, becauſe they were bound to beleeue all which he ſaid vnto them, and yet they were neuer licenſed to ſee his face. *Origen* vpon this place ſaith, Being a certaine and true thing that *Moyſes* which gaue the law vnto the Iewes, doth repreſent and carrie the figure of the law it ſelfe, what doth it meane that *Moyſes* had his face couered, but that the myſteries of the holy Scripture were hidden and concealed from all thoſe which dwelled within the Synagogue? Like the off-ſpring of the Patriark *Iſaack*, who did die blinde, and like the ſucceſſours of *Iacob*, who died likewiſe blinde, and like the predeceſſours of *Tobias* who was alſo blinde, and like vnto the children of *Moyſes*, whoſe face was couered with a vaile, the children of Iſrael had alwaies a vaile of ignorance before their face, by reaſon whereof they could neuer gueſſe at the ruine and fall which ſhould happen vnto the Synagogue, nor the great proſperity which ſhould happen vnto the Church. What other thing then was the breaking of the vaile of the temple, at the death of Chriſt, from the top to the bottome, but for all the myſteries of the olde Teſtament to be laid open now vnto vs? The Euangeliſt doth not ſay without cauſe, that all the vaile was broken from the higheſt part vnto the loweſt, becauſe that hee doth teach vs by that ſpeech, that there remained no ſecret of the olde Teſtament, which was not laid open, and made manifeſt vnto vs, nor any myſterie which was not fulfilled.

S. *Auguſtine* vpon the Apoſtle ſaith, Euen vntill this day the Synagogue hath the face of her Iewiſh people couered with the vaile of malice and ignorance, and that which is worſt of all is, that vnder this couering all wicked and excommunicated Heretikes lurke

lurke and are hidden, and the difference betwixt the one and the other is, that the Iew doth spot Christ, and the Heretike breedeth doubts in his Gospell.

Simon de Cassia vpon the passion of our Lord saith, In the slitting of this vaile, there are so many secrets to open, and so many mysteries to be noted, that without comparison that which is passed ouer with silence, is much more then that which is written of it.

It is much to be waighed, that the Scripture doth not say, that the vaile was either loft, or burnt, or fallen downe, or taken away, but onely that it did rent in two from the top to the bottome; in such sort that there remained vaile of one side, and vaile on the other, and the rupture or breaking betwixt both, to looke at. Who be those vnto whom there fell one part of the vaile, and vnto whom the other? and who be they which looke betwixt both? there fell part of that vaile vnto the perfidious Iewes, seeing that they will neuer receiue the Gospell; and the other part vnto the vnhappy Gentiles, seeing they cease not to worship their Idols: and vnto the faithfull Catholike Christian, there fell the rent and diuision of the vaile, by the which they beheld the holy mysteries, in so much that so much the happier a man is, by how much the lesse hee hath of that Iudaicall vaile. Let the Iew then take one part of the vaile, and let the Gentile take the other, for wee which are Christians will no part of it, but onely the cleft and rent which doth deuide it in two, by the which wee will looke and contemplate vpon the mysteries which the Sonne of God did worke vpon the crosse, and the secrets which he did there open vnto vs. It is also to be noted that the rent or cleft of the vaile, did not begin below and goe vpward, but began aboue and did breake downeward, seeing the text doth say, *a summo vsque deorsum*, thereby to let vs vnderstand, that the holy mysterie of our redemption, did begin in the Godhead, and afterward end in his manhood, in so much that first the fathers bowels were burst to forgiue and pardon vs, before that the flesh of his Son was broken to redeeme vs. What meaneth it that in the selfe same houre and moment, and with the selfe same cracke and rent, the vaile of the temple was broken from the top vnto the bottom, but that the eternall Father

Pardoning from aboue, and his holy Son ſuffering below, the redemption of our ſins was wrought, & all holy ſecrets reuealed vnto vs. O with what great reaſon the Prophet *Eſayas* doth ſay *Vere tu es deus abſcõditus*, ſeeing he doth ſay vnto *Noe*, that in the clouds he will ſhew him the Arke; & gaue *Moyſes* the law ſtanding vpon a hill, and couered with a miſt, and ſhewed himſelfe to *Daniel* in a flame of fire, and did alwaies anſwere in the propetiatory of the Arke, ſhadowed with a darke cloud, and the *ſancta ſanctorum* of the temple was hidden behind a vaile; and that which is moſt of all to be meruailed at, he made himſelfe feared of all, and did not ſuffer himſelfe to be ſeene of any. If the Synagogue doe complaine by *Eſayas* ſaying, *Vere tu es Deus abſconditus*, The Catholike Church doth vaunt and boaſt her ſelfe by *Abacuck* ſaying, *Quod in terris viſus eſt, & cum hominibus conuerſatus eſt*, Seeing that without vaile, and cloud, and fire, and without any miſt, wee haue ſeene the high works of his diuinity, and moſt ſacred fleſh of his humanity. *Auguſtine* vpon S. *Iohn* ſaith, Tell me I pray thee what did the Sonne of God reſerue and hide vnto himſelfe, which hee did not make manifeſt vnto all the world? He did ſhew his power in going vpon the waters, hee did ſhew his mercy in healing the weake and feeble, he did ſhew his clemencie in pardoning ſinnes, he did ſhew his learning in preaching to the people, hee did ſhew his charitie in dying for ſo many wicked men, and hee did ſhew his immortality in raiſing the dead. What remaineth for him to manifeſt or to lay open vnto the world, ſeeing that he died naked on the croſſe, and in dying rent in two the vaile of the temple, and being dead, ſuffered his ſide to be opened? What doeſt thou deſire O my ſoule to ſee or know in Chriſt, which thou doeſt not finde euery houre? If thou wilt ſee his works, looke vpon all the world, if thou wilt know his doctrine, reade the Goſpell; if thou wilt ſee his fleſh it hangeth vpon the tree; if thou deſire to ſee his ſecrets, the vaile is now broken; and if thou couet to ſee his bowels, his ſide is open for thee. What doth he denie thee who doth not denie thee his owne fleſh? *Cum quis conuerſus fuerit ad deum auferetur ab eo velamen*, ſaith the Apoſtle to the Corinthians 3. as if he would ſay, To all thoſe which will beleeue in Chriſt, and will turne vnto him the firſt fauour that hee will doe vnto them

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ſhall be, that he will pull from his face the vaile of innocencie, becauſe they may enioy his glory.

Beda vpon the Apoſtle ſaith, If we will ſee Chriſt face to face, it is needfull for vs to take away the vaile from our heart and minde; and if you ask me what the vaile is, I will anſwer thee that it is nothing but thy ſinne and mine, which doth not ſuffer either that we may ſee our Lord or he vs. The Apoſtle ſaith very well that he onely who turneth vnto God ſhall ſee and know God, inſomuch that none who doth not turne vnto our Lord can ſee his face, or obtaine his grace, becauſe that all the foundation and ground of our ſaluation doth conſiſt in that, that we doe firſt beleeue in him, and then ſerue him. Of the Moore, and of the Iew, and of the Pagan, who haue their backes turned to Chriſt, and doe neither beleeue in him nor ſerue him, may we not iuſtly ſay, that they doe not turne themſelues to God, but turne from God? It is much to be noted that the Apoſtle doth ſay in this place, *Auferetur ab eo velamen*, that is, That the vaile ſhall be taken away from before him; and ſaith not that he can take it away himſelfe: becauſe that it lyeth in our hands onely to pray to take away the infidelity of the Pagans, the obſtinacie of the Iewes, the malice of the Heritikes, and the ſinnes of our hearts; but to take them away, reſteth onely in the power of God.

The worthy doctor Saint *Auguſtine* vpon the Apoſtle ſaith thus, *O magnum miſterium, O admirabile ſacramentum, tranſgreſſores legis, auctorem legis interfecerunt, & legis ſecreta patuerunt*, as if he would haue ſaid, O that the breaking of the vaile of the Temple at the death of Chriſt was a high myſterie, and a wonderfull Sacrament, becauſe that not knowing what they did, nor feeling what they loſt, it fell out, that the tranſgreſſors of the law, in putting to death the giuer of the law, the ſecrets of the law were laid open and diſcouered.

If thou wilt plainly ſee, ſaith Saint *Chryſoſtome*, what difference there is, betwixt the weakenes of man, and the power of God, and how much humane infirmitie, needeth diuine protection, thou maiſt perceiue it in that, that the Arke of *Noe*, with the whole world which was in it, was not drowned: and that the Prophet *Abacuc* hanging by one haire, did not fal; and in that that *S. Peters*

net

net being full with an infinite number of fiſh, did not breake; and on the other part, how the vaile which was in the temple, did rent in ſunder no man touching it. What are the threeds of the Iudaicall vaile, but the ſacrifices of Iudaiſme? and what other ſignification haue the ſmall cords of S. *Peters* net, but the ſacraments and Goſpels of Chriſt? What doth it meane that the vaile not being touched by any man did breake in ſunder, but that, that olde Moſaicall law being now olde, did of it ſelfe conſume and end?

What other ſignification hath it, that S. *Peters* nets being caſt into the Sea, dropping wet with water, and beaten with the waues, and heauily loaden with fiſh, yet no one cord did breake, no mech vntie, nor no knot looſe, but that how many ſo euer the tyrants are which perſecute the Church, and how many ſo euer Heretikes doe riſe in her, although we ſee her beaten and toſſed, yet we ſhall neuer ſee her ouercome at any time? O happy is that ſoule which entreth into the net of the Goſpell, and doth wrap her ſelfe in the cords of his Sacraments, becauſe that all ſuch which the Sonne of God doth take in his protection and ſafegard, although he ſuffer them ſometimes to be tempted with vices, yet he neuer conſenteth that they fall from his holy faith.

In Saint *Peters* net he is faſt, who in the faith of Chriſt ſtandeth ſure and firme; and he with the vaile of the temple is broken and rent from the top to the ground, who from the faith of Chriſt is become an Apoſtata, and perſecuteth his Church; for conſidering how the law of the Sonne of God is immaculate and vnſpotted, no man is ſuffered not onely not to depart from it, and forſake it, but alſo not to wauer and doubt in it.

Tertullian in his *Monodia* ſaith, That before that the Sonne of God did ſuffer death for vs, the written law and grace were coupled and went together, the ſpirit and the letter, the Synagogue and the Church, the olde Teſtament and the new; but at that very inſtant that Chriſt yeelded vp the ghoſt vpon the croſſe, and the vaile of the temple brake in ſunder; the law of grace and the law written vncoupled and ſeuered themſelues, and that which was the letter from that which was ſpirit, and that which they call Synagogue from that which was the Church, and thoſe which were Iewes from thoſe which were Chriſtians, becauſe that vnder the

vnder the Law of Christ, it is not permitted that there should be any thing hidden, and much lesse fained. O how happy saith *Damascen* euery Christian man may call himselfe in hauing Christ for his God and Lord, of whom it is not read, that he comanded any thing to be hidden but laid open; as it appeareth in his owne side which he suffered to be broken, in the graues and sepulchers of Hierusalem, which he commanded to open, and in the vaile of the temple which he permitted to rent a sunder, and in the Asse at Ierusalem which he willed to be loosed.

Non est Deus sicut Deus noster, who vnfoldeth that which is folded vp, openeth that which is shut, sheweth vs that which is hidden; insomuch that we are taught in all that which is necessarie to saue vs, and forwarned of all that which may hinder vs. O good Iesus, O the loue of my soule, with all humility I beseech thee that thou wouldst take from my heart the vaile of shame, to the end that I may confesse my sinnes, the vaile of mallice that I may not hurt my neighbours, the vaile of ignorance that I may attaine vnto thy secrets: for if hereafter there be no amendment in me, and for that which is past thou doe not giue me thy grace, I am one of those which thou wilt not see, and I feele in my selfe that I shall not be able to know thee. I am O good Iesus, I am *Isaac*, who by reason of his blindnes, did not know his sonne *Iacob*; I am *Iacob* who by reason of blindnesse, did not know his nephew *Beniamin*; I am *Tobias* who because that he was blinde, did not see the light of Heauen; I am *Heli* the priest, which did not see the light in the Temple; and that which is worst of all is, that my blindnes is not in that I haue lost my sight, but in that I haue falne from thy holy grace. Breake then O good Iesus, breake the vaile of my fault, breake the vaile of my disgrace, breake the vaile of my mallice and enuie: seeing that as long as my soule shall be couered with these vailes, it is impossible for me to see thy face, and much lesse to enioy thy glory.

CHAP. XLIIII.

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How that in the death of the Sonne of God, the ſtones did cleaue in ſunder, and the mountaines did open, and of many high myſteries which theſe openings did ſignifie.

ET *Petra ſciſſa ſunt & monumenta aperta ſunt, & multa corpora ſanctorum ſurrexerunt*, ſaith St. *Mathew* chapter 27. as if hee ſhould ſay, The voice which the Sonne of God did giue at the time of his death, was ſo terrible and ſo dreadful, that as his ſoule went out of his body, and his ſpirit vnto his father, immediately the ſtones did cleaue in peeces, the mountains did breake, the Sepulchers open, and many holy men did riſe with Chriſt; inſomuch that none of all creatures deſired longer to liue, ſeeing they did ſee their maker to die ſo much without fault. It is a thing worthie to be noted, and in my ſeeming dreadfull to behold, that in the land of Iurie, in the Kingdome of Damaſco, and in the mountaines of Arabia, vntill this day the cleauing of the ſtones remaine, and the renting of the rockes; whereof ſtrangers and pilgrims take ſome relikes, and make croſſes & ſignes vpon them, in token that for feare of the croſſe they did open, and for dread and wonder of him who was crucified, they did part in ſunder.

There appeared ſignes and tokens in foure places, at the death of Chriſt, that is to ſay, in the Heauens which waxed darke, in the vaile which tore in ſunder, in the ſtones which did cleaue, and in the dead which did riſe; in all which there was teſtimonie giuen, how great the power of him was who dyed, and how farre the bloud which hee did ſhead did extend it ſelfe. The bloud which the Sonne of God did ſhed, did extend it ſelfe vnto the Angels, ſeeing he did reſtore them; to the Iewes, ſeeing it did redeeme them; to the Gentiles, ſeeing it did conuert them; vnto thoſe which were dead, ſeeing it did ranſome them: inſomuch that if he could haue found more creatures, for more hee would haue

haue died, and in more he would haue employed his blood. It is a custome among men, that when a noble, worthie and liberall guest hath remained long time in a house, and goeth to dwell in another, that then the guests from whence hee departeth, shew griefe and sadnesse, and those vnto whom hee goeth receiue him with ioy and gladnesse. Thirty and three yeares the Sonne of God had made his residence in this life with those which liued, which time being expired, he went to visite and heale those which were dead, and as in all those yeares he remained the greatest part of them in the temple praying, and in the rockes and mountaines contemplating, the vaile doth breake, and the stones doe cleaue for very griefe, the Sepulchres doe open, and the dead goe out and receiue him for pure ioy.

The notable man *Augustine* saith thus in another sence, Who will not feare the crosse, and wonder and feare thee crucified, seeing the rockes doe rent in sunder for very feare, and the graues open for very wonder? feare O good Iesus, feare did the elements conceiue, seeing they were troubled; feare had the stones, seeing they did cleaue in pieces; feare had the graues, seeing they did open; feare also had the diuels, seeing that they did flee; and the feare which they had of thee was, to see thee vpon a dry tree triumph ouer death, which before that time did take away euery mans life.

Had not the elements reason pardie, to be astonied and moued, seeing they did see him killed who was wont to kill, and a triumpher ouer him who was accustomed to triumph ouer others, and see him buried who did alwaies burie, and to see an end of death which was the cruell hangman of all the world?

Ierome in an Homily saith, That since the beginning of the world, death was neuer so put to death, as when by Christ all his power and might was vanquished; because that the triumph which he had ouer him on the Altar of the crosse, was so great, that at the very houre and moment, when Christ had his soule drawne from him, death did also end his life. What other thing doest thou thinke was his life, but onely by his office to take from euery man his life?

O good Iesus, O great redeemer of Israel, what greater testi-

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monie ſhall wee deſire to know that the olde death was put to death, in thy death, but onely that the dead which death had vnder the key of his power, doe riſe out of their graues to yeeld vnto thee obedience?

If the dead after the death of Chriſt, ſhould haue beene ſubiect vnto death, as before they were, doeſt thou thinke my brother, that they durſt haue riſen out of their graues, and ſo returne againe to be buryed? This aboue is out of Saint *Ierome*.

Quomodo obſcuratum eſt aurum, mutatus eſt color optimus, diſperſi ſunt lapides ſanctuarij in capite omnium platearum, ſaith *Ieremie* in his Lamentations, chap. 4. as if he would ſay, What great diſaſter and misfortune hath fallen vpon thee, O great Citty of Ieruſalem, ſeeing that ſo ſuddenly the brightnes of thy gold is growne dark, and the colour of thy face ſo changed, and the ſtones of thy ſanctuarie ſcattered abroad throughout all the world?

Hugo de ſancto victore ſaith, That then the gold of the Synagogue did growe darke, when with her God and Lord ſhe loſt her fauour and credit, and then the colour of her face was all changed when ſhee fell vnto her curſed Idolatrie, and then the ſtones of the Sanctuarie were ſcattered in the market places and throughout the world, when all her Nations and Tribes were led captiue through all Countries.

And then, as the gloſſe of *Agmon* ſaith, In the Church of God the gold waxeth darke, when perfect men grow ſlacke in vertuous actions; and then the colour of her face is changed, when a religious life is turned into a ſecular; and then the ſtones of the Sanctuarie are ſcattred and throwne abroad, when religious men become Apoſtataes, out of their Moneſtaries.

The highnes of perfection, and the perfection of religion, doth not ſo much conſiſt in the beautie and greatneſſe of the moneſtaries, as in the brotherly loue and perſeuerance of the religious men. Then the ſeruants of our Lord turneth golde into durt, when a Religious man withdrawne, becõmeth altogether worldly, and then he changeth the good glory of his face, when hee doth little eſteeme of ſhame, and is bolde with his conſcience; and then hee hath ſcattered abroad the ſtones of the ſanctuarie, when he hath nothing in the Moneſtarie more then his body, and

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with his thoughts goeth wandering ouer all the world.

Seeing that a perfect religious man, is nothing else but a liuely stone, in the building of the Temple of Christ, then wee will say that the stones of mount Caluarie doe cleaue and rent, when religious men breake loue, and become enemies the one to the other; and then we will say, that the stones of the Sanctuarie are cast abroad, when they liue according vnto their appetites, and liue with their bodyes shut vp, and their hearts at libertie. Considering that in Scripture, by the stone of hard flint, is vnderstood the naughtie and obstinate man, what other thing was it, for the stones to breake when Christ did yeeld vp the ghost, but that the vntamed Gentilitie, should receaue the Gospell? Saint *Cyprian* vpon the passion of our Lord saith, That since that God did make the world, and create man, neuer any death could doe so much, nor euer any bloud had so much efficacie, as that which the Son of God did shed vpon the crosse; because that, that onely in the Land of Iudea, was able to breake the rockes, and in the hearts of the Gentiles to open their bowels.

If the humanitie which men vsed towards Christ, bee curiously considered, and the pitty which senceles creatures, had ouer him be rightly waighed, wee shall finde for a truth, that when the neighbours of Ierusalem did cast Christ out of them, the stones did receiue him within them. It is much to be pondered, that *Ieremie* doth not weepe, because the copper or yron was darkened, but only the mettall of gold; for as gold is the chiefe of all other mettals, so the Priests and Pharisies, were the ring-leaders and captaines of all the wicked, who then began to grow darke and blacke, when they determined to put the Son of God to death.

That Ieremy did not weepe because that copper, yron, tinne, which are base and poore mettals, did grow darke, but only that the mettall of gold grew darke which is rich; is to let vs vnderstand, that there is more cause of teares and griefe, in two or three sinnes committed by Princes and Prelats, then of a hundred done by poore subiects: because that the sinne which the subiect doth commit, is no more but one sinne; but that which the Prince or Prelate doth commit is iointly a sinne and sacriledge. It is likewise to be marked, that *Ieremy* doth not weepe, because the colour

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of the feete, or of the hands is changed, but onely the colour of the face, where a man appeareth either shamefull, or without shame; for to say the truth, no man falleth into a fault, if he doe not first loose his shame towards God.

It wanteth not a mysterie likewise that *Ieremy* doth not weepe for the stones which fell from the wall or towers of the Citty, but for those which did fall from the sanctuary or Temple, because that comparing of sinnes, our Lord is much more offended with those which the Priests and religious men doe commit, who are dedicated vnto himselfe, than with those which worldlings doe offend in. For what other thing is it that the Prophet doth complaine, That the gold hath lost his hew; but onely that he is very sory for the offences and faults which the Prelat doeth commit? What meaneth hee to complaine of the losse, and change of the colour of the face, but that at this day, all men sin without shame throughout all the world? What is it to weepe for the stones of the sanctuary, but to haue pitty and compassion of the perdition of the clergie, and the estate of the religious? O saith St. *Ambrose* how much more pitty reuerence and affection, did our Lord finde in the hard stones of the mount of Caluarie, then in the obstinate bowels of the Iewish Nation, because of pure zeale they did arme themselues to receiue him within them, when no man durst so much as confesse him to be a good man. It is to be wondred at, that the Sonne of God would condiscend vnto the zeale and affection which the stones did shew vnto him, seeing hee would not descend from the crosse, at the request of the Synagogue, nor giue credit vnto their words; to let vs thereby vnderstand, how farre more gratefull the stones were to him, then the affection of the Iewes. O that far greater reason had the Son of God to yeeld to the intreaty of the stones, then vnto the wordes of the Iewes, because that they ioyned together to take away his life, and the stones opened in the middle to giue him his graue in their bowels. If the stones could speake saith *Chrysost.* and had licence to chastise the Iewes, *Titus* and *Vespasian* should not haue need to come and reuenge the death of Christ, for they would haue iniured them in speech, and killed them with stones.

Barnard de planctu virginis saith, If thou wilt learne that charity

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and zeale are two vertues which are moſt gratefull vnto the Son of God, and that he doth reward them very ſpeedily; thou mayſt perceiue it in that, that ſtones hauing opened themſelues, and hee hauing no tongue to thanke them, nor bloud to ſhed for them, yet he rewarded ſo notable a ſeruice, in that hee commaunded his body to bee buried within them. O happie ſeruice was that, which the ſtones did at that houre vnto Chriſt, ſeeing they did deſerue to receiue him into their bowels, and keepe him there vntill he did riſe againe. *Poſt dies multos dicit dominus, auferam a vobis cor lapideum, & dabo vobis cor carneum & ſpiritum nouum*, ſaid God by *Ezechiel*, as if hee would ſay, After many dayes which ſhall not be in thy dayes, O Synagogue, but in the dayes of thy daughter the Church, I will take from my ſeruants and friends, the heart which they had of ſtone, and will giue them another more tenderer, which ſhall be of ſoft fleſh, and alſo I will giue them a new ſpirit, and it ſhall be the holy Ghoſt himſelfe. Vnder fewe words our Lord doth promiſe vnto his, many and great fauours, to wit, that hee will take away their hard hearts, and giue them others more ſoft and tender; becauſe it is no leſſer a gift of God, to keepe vs from offending him, than to giue vs his grace to ſerue him. When the Prophet doth ſay, *Deſcendant in profundum quaſi lapis*, What elſe doth hee meane, or what elſe doth hee aske of the Lord, in this ſo rigorous a requeſt, but onely that ſeeing the hearts of the wicked were hard like vnto flint; euen ſo they might deſcend hard and whole into hell. *Caſſiodorus* vpon theſe words ſaith, that the Sonne of God did finde all the hearts of the world hard and ſtonie, ſeeing the Prophet did aske of God, That they might goe downe into the bottomleſſe depth like ſtones; the which ſtones the great Redeemer did commaund at the houre of his death to bee broken and cleft, and of the ſame ſtones, other ſoft ſtones and humane hearts to bee made; in ſo much that it was no other thing for the ſtones to bee broken before Chriſt, but onely that our hearts and mindes ſhould become tender and milde.

As it is the naturall condition of that which is heauie to deſcend, and of that which is light to aſcend, euen ſo it is as naturall a thing vnto the ſinfull ſoule to deſcend into hell, as for a ſtone to

goe downeward. St. *Austine* in his Confessions saith, That the soule loaden with sinnes, is much more wearyed then the body which goeth loaden with stones: and thereupon it commeth, that with greater speed the soule doth descend into hell, when she goeth out of the body, than a stone doeth fall to the ground, when it is loosed out of the hand.

God and the Deuill know one office, and doe trade in one marchandize, that is to say, in making of mens hearts; but the difference is, that God doth make them of flesh, and the Deuill doth make them of stone: and because they are enemies the one to the other, they keepe no fidelitie in their trade, because that oftentimes, the heart of stone God doth turne into flesh, and the heart of flesh the Deuill doth turne into stone.

When wretched *Iudas* liued in the Colledge of the Apostles, had he not pardie a heart of flesh, and then afterward when hee solde Christ for lucre, did not the Deuill turne it into stone? The Apostle St. *Paul*, my Lord and maister, had a heart of stone when he went to Damasco to apprehend the Christians, and Christ turned it into flesh, when hee preached his holy Faith vnto the Hebrewes. In this thou shalt see O my soule, whether thou haue a meeke heart of flesh, in that, that thou hast pittie and compassion on thy neighbour: and in this thou shalt see whether thou hast a heart of flint stone, in that, that thou hast no pitty toward thy neighbour, nor he succored by thee in his necessitie, insomuch that by the workes which thou doest, thou shalt know what heart thou hast.

From the starres vnto the earth, what greater promise can God doe vnto him whome hee holdeth for his seruant and friend, then if the Deuill haue made him a hard obstinate heart, to turne it soft and gentle? For what other thing is it for our Lord to turne a hart of stone, into a heart of flesh, but to make it milde, pittifull, louing, and charitable? And what other thing is it for the Deuill, to turne a heart which was of flesh, into a heart of stone; but to make him cruell, ambitious, not conuersable, and dissembling? And to tell thee my brother in few wordes, that which I haue tolde thee in many, thou must vnderstand that of him onely it is said, That hee hath a good heart, who is of a good qualitie and condition;

on; and of him onely it is ſaid, That he hath an euill heart, who is of a bad and euill condition.

Vpon theſe wordes of the Pſalme, *Cor mundum crea in me Deus.* St. *Baſill* ſaith, O what a great fauour God doeth vnto him, whoſe hard heart he doth breake, and maketh it ſoft like vnto wax, becauſe that in an obſtinate heart and wilfull, it pleaſeth not God to dwell, nor to impart his guifts vnto him.

O good Ieſus, O the loue of my ſoule, I beſeech thee, that thou wouldeſt breake the ſtones of my offences, and grinde the pibble ſtones of my bowels, ſeeing that the Prophet *Danid* ſaid, to thy honour and praiſe, That a broken and bruiſed heart, ſhould neuer be broken by thee.

Am not I a harder ſtone then all ſtones, and a rougher flint then all flints, ſeeing the hammers of tribulation, with which thou doeſt chaſtiſe me, can not make ſoft my obſtinacy and hardnes, nor yet the waters of thy viſitations, with which thou doeſt comfort me? If thy dolorous death and thy precious bloud, and thy dreadfull voice, were able to breake and rent in peeces, the ſtones and rocks of mount Caluary; why O my good Ieſus, wilt thou not alſo breake with them, the heart of this thy ſeruant? ſeeing thou diddeſt die for my ſoule? O redeemer of my life; why doeſt thou cleaue and rent the mountaines of Iudea, and leaue my heart obſtinate and ſtony? Thou knoweſt O good Ieſus, that although I was not with them which crucified thee, yet I was hee for whom they did crucifie thee, and ſeeing this is ſo true, why doeſt thou breake the ſtones, of thoſe who did once put thee to death with nailes, and doeſt not breake the heart of him, who euery day doth crucifie thee with his ſinnes? O my ſoule, O my heart, O more a ſtone then all ſtones, doeſt thou not ſee that the ſtones without ſence, and which were not redeemed by Chriſt, do cleaue in peeces for pure griefe, and doeſt thou remain whole and ſound, hee hauing ſhed his owne bloud for thee? with one onely drop of bloud of a goate, the Diamont is preſently broken and rent; and doeſt not thou part in twaine O my heart, with all the bloud of Chriſt? If thou O my heart, haſt a heart of fleſh, die for him who dyed for thee in fleſh, and if thou loueſt him as thou loueſt thy ſoule, feele that which hee feeleth in his ſoule, ſeeing that

glorious and bleſſed Ieſus, did not die on the croſſe to redeeme ſtones, but to ſaue ſoules.

The Sunne waxeth darke, his ſoule departeth from him, the vaile of the temple renteth in two, the ſtones cleaue, and thou O my ſoule doeſt thou not breake in ſunder? O that thou haddeſt deuided thy ſelfe, and as thou mighteſt haue done, that is to wit, with the croſſe which ſtandeth alone, with the bloud which is ſhed, with the body which is dead, with the mother who is halfe dead, with the ſoule which is in heauen, and alſo with the Colledge of the Apoſtles which is fled.

CHAP. XLV.

How that by the death of the ſonne of God, many holy men did riſe, and why Chriſt did compare hypocrites to white Sepulchers.

Go aperiam tumulos veſtros, & educam vos de tumulis veſtris, & dabo vobis ſpiritum meum, ſaid God by the Prophet *Ezechiel*, chap. 37. as if hee would ſay: I giue thee to vnderſtand O holy Citie, & people of the Iewes, that the time and yeares ſhall come, in which I will open thy Sepulchers, and take out of them thoſe which ſhall be buried in them, and I wil make them ſo returne again to life, that they ſhall neuer haue any feare againe of death.

This ſo high a promiſe and this ſo new a propheſie, was onely accompliſhed in the death of Chriſt, and ended in his holy reſurrection, where the graues did open, and the holy Prophets riſe, and afterward aſcend to heauen with the Son of God: the which reſurrection was ſo perfect and true, that they neither returned againe to the trauailes of this life, nor experimented againe what the graue meant.

Saint *Auguſtine* ſaith, that the riſing of the Prophet *Samuel* was fained, the riſing of *Lazarus* vnperfect, but the reſurrection of theſe holy Fathers was perfect, ſeeing they did not die againe like *Lazarus*, nor were deceiued like *Saul*.

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We haue already ſaid how that after that Chriſt dyed, the firſt miracle which hee did, was the renting of the vaile of the temple; the ſecond the cleauing of the ſtones of Caluary, the third was the raiſing vp of thoſe holy fathers which were dead; and with great reaſon we may ſay, that if it was the third, it was alſo true, becauſe it is not reaſon that the affaires whereof the dead giue teſtimonie, be contradicted by the liuing.

Barnard ſaith, Wherin ſhal we know O good Ieſus, that in thy death, death was dead, but in that, that thou diddeſt pardon the liuing, and raiſe againe the dead? The ancient Captaines of the world, as *Pirrhus*, *Alexander*, *Hector*, *Darius*, *Hannibal* and *Scipio*, *Ceſar* and *Pompey*, although they had power to take away life from many, yet they could raiſe none out of their graues, for if they had had art and skill to raiſe againe, as they had weapons to kill, they would either not haue ſuffered themſelues to die, or elſe they would haue riſen againe.

Onely the Son of God was he who neuer ſlew any man, and he alone who raiſed vp many, inſomuch that as the life of *Scipio* and *Hannibal*, were occaſion that many did die, ſo the death of Chriſt was cauſe that many did riſe againe.

The glorious Saint *Auguſtine* ſaith, What other thing are wee giuen to vnderſtand in that, that the Sonne of God did open the old ſepulchers, wherein there was nothing but drie bones, but only that he would open the holy bookes, in which were hidden the ſecrets of our redemption? What other thing was it to raiſe vp and giue ſpirit of life vnto drie bones, but to expound and declare vnto vs, the profoundnes of holy Scripture? As it ſhould be a matter of ſmall profit, to open the graues and turne the bones, if the Lord did not ſend his ſpirit to raiſe them vp againe; ſo doth it little availe to open the bookes, or bee occupied in reading them, if our Lord doth not giue vs his grace to vnderſtand them.

Cyprian vpon the paſſion of our Lord ſaith, O good Ieſus how immediately, O how immediately thou wouldeſt proue, and make triall of the value of thy bloud, and how farre thy death did extend, ſeeing that vnto the theefe which did hang with thee vpon the croſſe aliue thou didſt promiſe glory, and vnto the dead which were in the graues thou didſt giue life? What is not hee

able to doe, who giueth glory vnto thoſe which are aliue, and life vnto thoſe which are dead? In the authoritie alleaged aboue, it is much to be waighed, that the Lord doth not ſay, that another, but that he himſelfe will open the ſepulchers, and raiſe the dead, and giue them the ſpirit of his guifts; to let vs vnderſtand thereby that it is hee only and no other, who can liſt vs vp from ſinne, pardon the puniſhment, and giue vs his glory.

It is alſo to be pondered, that our Lord doth firſt ſay, that hee will open the graues, before that he will raiſe the dead: of which words we may gather, that if our Lord doe not open our vnderſtanding with his grace, wee ſhall neuer riſe from ſinne, nor ſee him, nor he vs in his glory.

Va vobis phariſæi hipocritæ, qui ſimiles eſtis ſepulchris dealbatis, quæ foris apparent hominibus ſpecioſa, intus vero plena ſunt oſſibus & ſpurcitia, Theſe wordes ſpake the Sonne of God preaching in the temple, *Math.* 23. as if hee would ſay, Woe be vnto you Scribes and Phariſes whoſe wickednes and hipocriſie, is like vnto braue and rich ſepulchers, which on the out ſide are very white and curiouſly wrought, and within are full of dead bodies and rotten bones.

Chriſt did very badly thinke of ſtately tombes, ſeeing that vnto them and no other thing, hee did compare the hipocriſie of hipocrites; and the reaſon is, becauſe the care which a good man ought to ſleepe in is, not where they ſhall bury his body, but whether his ſoule ſhall goe. Who will not rather haue emulation with poore *Lazarus*, than with the rich couetous man, although they buryed the one in a ſtinking dunghill, and the other in a ſepulcher of marble? What hinderance was it to the poore man to be buried in a dunghil, ſeeing the Angels carried his ſoule vnto *Abrahams* boſome? and what did it auaile the rich man, to bee buried in a ſumptuous tombe, ſeeing the diuels carryed his ſoule to hell? *Pliuie* in the prologue of his 7. booke ſaith, That among all the creatures which nature hath created, man onely and no other, doth weepe, man onely is ambitious, onely proud, onely couetous, and the worſt of all is, that he only doth make vnto himſelfe a tombe, and endeuoureth to prolong his life. *Pliuie* ſaith very true, Seeing that neither riches maketh other liuing creatures proude, nor

pouertie

pouertie sad, neither doe they care to keepe, nor labour to heape vp, neither laugh when they be borne, nor weepe when they die, but labour only to liue, not regarding where to be buried. *Gregorie* in his Register saith, That as a man ought not to make reckoning of the long or short time which he liueth, but how he liueth, so hee ought not to haue regard whether his tombe be rich or poore, but whether his soule shall goe to good rest or not.

Ierome in an Epistle saith, Doe not the labours and trauailes which thy body suffers suffice thee, but thou must also take other cares vpon thee; that is, where they will burie thy wearied bones, and where the wormes shall gnaw thy bowels? vnto me, and vnto all others, I hold it better counsell, that a man labour to leade a good life, then consume his substance in a rich Sepulchre. If the Poet doe not deceiue vs, the night that *Troy* did burne, when *Æneas* did aske his father *Anchises*, that he would goe out of the Citie if it pleased him, for feare he should want a tombe; the olde man made him answere *Facilis est iactura sepulchri*, as if hee should say, Among all the calamities and paines of this life, there is none lesser to man, then that his body want a tombe. *Anchises* made a very good answere, seeing wee see a man which is aliue, complaine if a Flie or Flea bite him, but wee did neuer see a dead man finde fault that the belles did ring but a little for him, or that they had buried him in a poore Sepulchre. If it had beene the pleasure of the Sonne of God, that wee should be carefull where to be buried, hee would haue giuen license to the young man who asked license of him, to burie his father: wherein hee gaue vs to vnderstand, that the reuerence we owe vnto our fathers, ought rather to be shewen in seruing them dutifully, then in burying them pompeously. To come then vnto our first purpose, Christ did well compare the Pharisies to Sepulchers, which seemed to be painted without and rotten within, because that all the care which a proud and ambitious man hath, is, not to deserue, but to seeme; he goeth about to appeare and seeme, and not to deserue; who hath greater regard to encrease his fame, then to better his conscience: in so much that in case of being good or not, the hypocrite loueth rather to seeme then to be, though in good reason hee should rather be, then seeme.

The rebuke which the Son of God gaue vnto the hypocriticall Phariſies, might well be giuen at this day vnto many Eccleſiaſticall and religious perſons, who being beholden in outward ſhew, doe ſhine in honour and fame, and yet the ſecret of their life being knowne, they ſtinke like an open ſepulcher. What doth it auaile to weare a torne coate outwardly, and inwardly to haue his will whole? What doth it auaile to abſtaine many dayes from meate, and not abſtaine one houre from detraction? What auaileth it to force the body, to be retired and ſhut vp, and looſe the minde to wander in the world? What doth it profit to vſe the words of a holy man in his mouth, and when his neighbour hath need of him, be a deuill vnto him? What doth it profit to tell euery man that he loue neither ſtate nor honour, and on the other ſide doth purſue him to death, who maketh himſelfe equall with him? What doth it profit to preach vnto all men humilitie and patience, and yet neuer forgiue or forget iniurie? What doth it profit to perſwade others to liue in peace and concord, and ſecretly to be the captaine of diſcord, and make warres betwixt his brothers? Such beaſts as theſe the Sonne of God doth call whited ſepulchers, ſerpentine hypocrites, ſtinking dunghils: for euen as the dunghill the more he is ſtirred, the more he doth ſtinke, ſo the hypocrit the more they deale with him, the greater naughtines is diſcouered in him.

Saint *Gregorie* in his Morals ſaith, That there is no man in the church of God who doth ſo much hurt, as he who vnder the ſhew of holines, couereth poyſon and wickednes: becauſe the meaning of ſuch a one is alwaies to better his owne eſtate, and ſecretly to depreſſe and keepe downe others.

Hugo de arra anima ſaith, Thoſe whome we call traytors in the world, we call hypocrites in congregations, becauſe that as traytors doe take away the life of the quiet, ſo the hypocrite ſeeking all meanes to bereaue the good of their fame and credit. As there are, ſaith *Anſelmus*, many holy bodies in broken ſepulchers, there are alſo many which were bad in rich tombes; ſo in like manner there are certaine men which in ſhew ſeeme diſſolute, yet their life beeing inwardly knowne, are very vertuous; and others which ſeeme very godly, yet their bowels beeing inwardly

examined

examined are like diuels: in ſo much that we ſhould neuer praiſe or diſpraiſe any man by the habite which he weareth, but by the conuerſation and life he leadeth.

O good Ieſus, O redeemer of my ſoule, I beſeech thee that thou wouldeſt open the Sepulchre of my rotten affection and bowels, to the end that the euill ſent which is in them, may goe out of them, becauſe that my naughtie cogitations ſtinke worſer before thee, then the bones of the Sepulchres doe before me.

Open then O good Ieſus, open the Sepulchre of my putrified heart, and of my corrupted vnderſtanding, for if thou goe about to ſeeke for dead men, who is ſo much dead as I am?

The Scripture doth not call thoſe men dead men, which thou diddeſt raiſe, but men which were a ſleepe; but woe be vnto me, becauſe it cannot be ſaid, that my ſorrowfull heart is a ſleepe, but dead; for it cannot be ſaid of the man that is buried, that hee is dead, but of him who hath long continued in ſinne.

Lazarus was buried in his graue when thou diddeſt ſay, *Lazarus* my friend doth ſleepe; and that young man was aliue vnto whom thou diddeſt ſay, *Sine mortus ſepelire mortuos ſuos*, in ſo much that of theſe high words wee may gather, that when thou doeſt ſpeake of the good, their death thou doeſt call a ſleeping; and when thou doeſt ſpeake of the bad, thou doeſt call their ſinning dying.

O who could be worthie to heare of thy holy mouth, *Lazarus amicus meus dormit*, *Lazarus* my friend is a ſleepe? and alſo *non eſt mortua puella, ſed dormit*, becauſe that in the preſence of thy goodneſſe and charity, he is not holden for dead who is encloſed in a Sepulchre, but he who is deuided from thy holy grace. How is it poſſible that he ſhould liue, who doth not liue in thy grace?

Is it not pardie farre better to be buried in thy grace, then to liue in thy diſgrace? Tell me O good Ieſus, tell me, is there any thing in a rotten Sepulchre which is not in my ſorrowfull ſoule, and vnhappy life? In me more then in any, they ſhall finde hard ſtones of obſtinacie, a painted Sepulchre of Hipocriſie, dry bones of old ſinnes, vnprofitable aſhes of workes without fruit, gnawing wormes of great concupiſcence, and a great ſtinke of an euill conſcience. What then will become of me, O good Ieſus, if thou

doe

doe not breake the stones of my faults, throwe downe the Sepulcher of my hypocrisie, reforme the bones of my sinnes, and sift the ashes of my vnruly desires? Raise mee vp then, O good Iesus, raise mee now vp: not from among the dead which sleepe, but from among sinnes which stinke; for that the iustification of a naughtie man is a farre greater matter, then the raising vp of a dead man, because that in the one thou doest vse thy power, and in the other thou doest employ thy clemencie.

CHAP. XLVI.

How the Centurion did confesse Christ to be God, and of the difference betwixt his confession and S. Peters, *and how he did afterward die a glorious martyr.*

Vident autem Centurio quia sic clamans expirasset, ait vere hic homo filius dei erat, saith Saint *Marke*, Chap. 15. as if hee would say, The Centurion seeing the great crie which the Sonne of God gaue, when his soule departed out of his body, and that hee died with great fortitude and perfect iudgment, said, Verily this Prophet which we here see die, was the very Sonne of God; because that, that which hee doth, none could be able to doe but God. When the Romanes had conquered the land of Iurie, more by force then by iustice, the Viceroy of Ierusalem, had a great guard of men about the Citie, among which there were certaine footemen, as well for the guard and safety of his person, as the execution of iustice. They called the Captaine of the guard *Centurio*, that is to say, a Captaine of an hundred men, who went very well appointed in guarding of Christ, at the request of the chiefe of the people, fearing that because he was welbeloued of all, least they would take him from the Iustice in the way.

What a folly is this O yee Iewes (saith *Chrysostome*) What a folly is this? is it not a folly and that a great folly, to send a guard of men to keepe him, who went to die of his owne voluntarie

tarie and free will? into whose braine can it sinke, that hee will flee from the crosse, who being asked by you, yet would not come downe from the crosse? How doe you thinke that hee will flee from death whom you procure to be killed, seeing that of his owne will he did offer himselfe vnto you in the garden? *Oblatus est quia ipse voluit*, saith the Prophet *Esay* in the first Chapter, as if he would say, Hee was taken because hee suffered himselfe to be taken, hee was sacrificed because he suffered himselfe to be sacrificed, and he was offered vp on the crosse, because hee went vnto it to be offered vp; for otherwise seeing he had power to giue life vnto the dead, hee could also haue had the same power to haue kept himselfe from death. O perfidious Iewes (saith Saint *Ierome*) O wicked Iewes, tell me I pray you, shall not he who by his secret iudgements, and for your olde sinnes, did put all your Kingdome vnder the subiection of the Romanes, shall not hee I say be able if he list to deliuer himselfe from you, and also from their Captaines? If all your Prophets doe call him *Deus exercituum*, the God of Hoasts; what thinke you can an hundred Souldiers doe vnto him?

Cyprian vpon the passion saith, Seeing that you doe hire the Centurion and his hundred hirelings, why do you it to hinder the death of the Sonne of God, and not helpe him to die? for such is his infinite charity, with the which hee doth goe to the crosse, to mitigate and appease the wrath of his father, and redeeme the sinnes of thy brethren, that you should haue more to doe to keepe his life, then hinder him from accepting of death.

His father hauing giuen sentence of death, and hee hauing accepted death, and offering himselfe vnto death, what moueth you to think O you Hebrewes, that he should flee from death? he who had power to raise the dead, shall hee not be able if he will to deliuer himselfe from the liuidg? Doe not feare that hee will loose himselfe, doe not feare that the Sonne of God will flee from the death which you pretend to giue him, because he goeth not to the Altar of the crosse constrained with feare, but drawne with loue.

Remigius saith, That if the infamous Iewes could haue seene the heart of the Sonne of God, as they did see his face, they would not haue carried him away with such haste as they did, nor put the

Centurion,

Centurion to guard him, becauſe he had greater care to redeeme them, then they had to kill him. If we will marke and looke into this myſterie profoundly, wee ſhall finde that if they did carrie Chriſt, Chriſt did carrie and leade them, but they leade him to carrie him out of the world, and hee went to draw them out of hell. They did caſt Chriſt out of the world, ſeeing they did bereaue him of his life, and he drew them out of hell, ſeeing he did forgiue them their ſinne; and if ſince that time any of them haue beene condemned, and at this day burne in hell, it is rather becauſe they did returne vnto their firſt ſinnes, then that they were not fully redeemed. O ſenceleſſe Iewes, ſaith S *Ierome*, why doe you ſend holy Ieſus through the ſtreetes with a guard of men, ſeeing that he hath more to doe at the mount of Caluarie then you? On the mount of Caluarie he muſt appeaſe his fathers anger, found his Church, conſume the Synagogue, fulfill the propheſies, ouercome the diuell, die on the tree, and redeeme all the world. Hee who is to inſtitute ſo many Sacraments, and accompliſh ſo many myſteries, how is it poſſible that he ſhould part from you, or runne from you through the fields? *Beda* ſaith, That in this wee may ſee how weake the iudgements of man are, in reſpect of the iudgements of God, in that that oftentimes that which man doth for one reſpect God doth direct to another, for the Iewes hauing the Centurion there for a guard, hee did put him there to confeſſe in the name of the Church, and to the confuſion of the Synagogue.

In the name of the Synagogue the Iewes ſaid, *Non habemus regem niſi Cæſarem*, And in the name of the Church the Centurion ſaid, *Hic filius dei erat*, inſomuch that the ſelfe ſame day that they refuſed Chriſt for God, the Centurion receiued him for his Lord and maiſter. *Lapis de pariete clamabit, & lignum quod inter iunctu-ras ædificiorum eſt, reſpondebit*, ſaith the Prophet *Abacuck* in the ſecond Chapter, as if he would ſay, In times to come, that is, when the Meſſias ſhall come into the world, the ſtone which is in the wall ſhall giue a great noiſe, and the beame which is in the building ſhall anſwere him.

It is without all doubt a new thing, and in the nature of man neuer vſuall, to ſay that the ſtone doth ſpeake, and that the beame doth anſwere him; for at the time that God did deuide his gifts, he

he did giue the ſtones their being, plants growing, beaſts feeling, birds flying, fiſhes ſwimming, and vnto man alone ſpeech. It is not reaſon that we giue ouer the ſearch of this myſterie, and the diſcouerie of this Sacrament, that is, of that which the ſtone doth ſpeake, and of that which the beame doth anſwere, becauſe it is very common in Scripture, that how much the darker the figure is, the profounder and fuller of myſterie it is.

What is the ſtone which ſpeaketh out of the building, but onely the great Centurion which teſtifieth that, *Vere hic homo filius dei erat?* And what is the beame which anſwereth, but only the croſſe which ſaith, *Ieſus Nazarenus rex Iudæorum.*

The great Centurion had in him the properties of a ſtone, and for that cauſe the Scripture calleth him a ſtone, he was heauie with pride, colde with Idolatrie, hard by couetouſneſſe, and dry with anger; and yet notwithſtanding hee did confeſſe Chriſt to be a man, in ſaying, *hic homo*, he confeſſed him to be God when he ſaid, *filius dei erat*, and he confeſſed him to be a holy man when he ſaid *hic homo iuſtus erat.*

What was there more to be confeſſed in Chriſt, then that which the great Centurion did confeſſe.

O high profeſſion, O worthie confeſſion that the ſtone doth here make, ſeeing hee doth confeſſe in Chriſt manhood, and doth confeſſe in Chriſt godhead, and likewiſe holineſſe, in ſaying, This man was a iuſt man and the Sonne of God: inſomuch that he ſeemeth rather by this ſpeech, a Preacher of the Church, then a Captaine of the Synagogue. *Damaſcen* in his ſentences ſaith, That the confeſſion which this Captaine doth make, doth reach higher and containeth greater myſterie then any man doth thinke for, becauſe that all theſe three things which hee doth confeſſe in Chriſt, are very needfull for the redemption of mankinde; for firſt there was neede of a man which ſhould owe much, of God which ſhould be able to doe much, and of a iuſt man which ſhould ſuffer much.

Ambroſe ſaith, That to ſay with the Centurion before all the Iewiſh nation, that the Prophet which they did put to death, was a man, was God, was iuſt, is in his opinion ſuch a high profeſſion, and alſo ſuch a perfect confeſſion, that the Angels haue nothing

nothing more to confeſſe, nor men to beleeue.

Leo in a Sermon doth ſay, O that if as the Centurian did ſay, truly this man was the Sonne of God, *Filius dei erat*, hee had ſaid, this man is the Sonne of God, *filius dei eſt*, there could nothing more haue beene deſired in him, nor required in his confeſſion; but being as hee was a nouice in the faith, and ſeeing that Chriſt did truly and vnfainedly die, it ſeemeth that in ſaying *erat* he was; and not *eſt* he is, hee had ſcruple in his minde whether hee ſhould riſe againe or not.

This Centurion Captaine, was no Iew but a Gentile, no Hebrew but a Romane, not learned but ſimple, and yet neuertheleſſe he did openly confeſſe in Chriſt godhead and preached manhood, and that euen at that time when the Iewes, Chriſts parents did diſlike his doctrine, ſpot his credit, perſecute his family, crucifie his perſon, and bereaue him of his life.

Bufill ſaith, That the firſt word which the Centurion ſpake is to be noted, *viz. Vere*, and the ſecond, *Hic filius dei erat*, and alſo the third, *hic homo iuſtus erat*, becauſe that by them he doth teach vs, that he onely and no other is true God, and true man, and alſo a holy man.

The greateſt accuſation that *Pilat* vſed againſt Chriſt was, *Quia filium dei ſe fecit*, that he made himſelfe to be the Sonne of God; and notwithſtanding the Centurion doth confeſſe that hee was the Sonne of God, in ſo much that hee did openly confeſſe that, for the which the Iewes did put him to death.

This Centurions faith was a ſtrong faith, ſeeing hee did perſwade himſelfe to beleeue that which hee did not ſee, contrarie vnto that which he did ſee; for that which hee did ſee, was a bodie crucified, and that which he did beleeue was, that Chriſt was true God.

That which the Centurion did confeſſe, is highly to be eſteemed, but the time when he did ſpeake it, is more to be regarded; that is to ſay, when the Iewes did accuſe him, the paſſers by mock him, the theeues ſcorne at him, the hangmen and torturers crucifie him, inſomuch that to reſtore Chriſt his fame againe, hee did put his owne life in ieopardie and danger.

Wee may perſwade our ſelues, that if the Centurion had not beene

beene a Romane Captaine, and had not had a hundred men following him, his speech would haue cost him dearely when he said, *hic homo filius dei erat*, for to be so bold as to call him the Sonne of God, and also a iust man, whom they did call a Samaritane and a Demoniacle, was to proclaime himselfe to be a faithfull Christian, seeing he did confesse him; and all them to be traytours, seeing they did kill him.

Remigius saith, that the flint stones are not so hard as the hearts of the Iewes, because that at the time when the Centurions confession did inuite them to vse clemencie towards Christ, then they began to iest at him, and to shew their hardnesse and malice against him: insomuch that the feruour and heate of the bloud of Christ, did melt the Centurions heart like wax, and harden the Synagogue like durt.

When the redeemer of the world would send forth his soule, the last sinner that did speake vnto him, was the good thiefe, and the first which spake vnto him after his soule was gone, was this great Centurion; and the Captaine of the theeues said, *Domine memento mei*, Lord remember me; and the Captaine of the souldiers said, *hic erat filius dei*, This man was the Sonne of God.

What patience is this, O good Iesus, what patience is this? with *Domine memento dei*, into thy hands theeues doe commend themselues, and with *hic erat filius dei*, souldiers confesse thee to bee God, and also the stones flee in sunder, the elements tremble before thee, and yet the wicked Iewes mocke at thee, and all obstinate and naughty Christians forget thee.

O good Iesus, O the loue of my soule, seeing I am no Iew but a Christian, not of the Synagogue but of the Church, nor of those which say *Vah qui destruis templum dei*, but of those which confesse, that thou art the Sonne of God; I beseech thee most humbly, and prostrate vpon the ground I entreate thee, that I may be one of the hony-comb of wax, which it doth please thee to make soft, and not of the clod of clay, which thou doost suffer to grow hard.

It may bee religiously thought, that there were about the crosse many others, which were in religion faithfull, in life honest, in knowledge learned, in bloud noble, and in wealth, more

mighty

mightie then that Centurion Captaine was, and yet Chriſt did lighten his heart onely to confeſſe him, and ſuffered all the reſt to crucifie him. O what a great example this is of the Centurion, whom Chriſt did lighten, and of the Iewes which Chriſt did forſake; becauſe it doth teach vs that no man in this life, is ſure not to fall, nor any man ought to deſpaire that hee ſhall neuer be able to riſe, ſeeing wee ſee that there is nothing more common, than cockle to grow among good Wheat, and in ſharpe thornes ſweet Roſes.

Chryſoſtome ſaith, The occaſion which moued the Centurion to turne to Chriſt, was, to ſee how he did accept of death when they did condemne him, to ſee how hee did take the croſſe when they did put it vpon him, to ſee that hee did not complaine when they did whip him, to ſee that hee did not ſpeake when they tooke his garments from him, to ſee how meeke and quiet hee was when they did naile him, and moſt of all to ſee how he did pray vnto his father for thoſe which did crucifie him.

O high myſterie, and hidden Sacrament, to ſee what the Sonne of God doth vpon that dry tree: where hee did not preach, but worke; where hee conuerted none with words, but with workes, becauſe that the conuerſion of the thiefe, and the confeſſion of the Centurion did not proceed of any words which they did heare the Sonne of God there ſpeake, but of the great myracles which there they did ſee him worke.

By this notable example, all perfect men ought to take example, that after they are gone vp to the croſſe of religion, they are not afterward licenced to flee from it, but to abide in it; nor to complaine, but be ſilent; nor to reuenge, but pardon; nor to repent, but perſeuer; nor to preach, but worke; becauſe the words which Chriſt ſpake vpon the croſſe, may be numbred, but the works which he did there, cannot be comprehended.

Gregorie in his Paſtorall ſaith, Prelates which rule and gouerne, and Preachers which teach, ought to take example of the conuerſion of the thiefe, and the confeſſion of the Centurion, both which Chriſt did drawe vnto him, rather with the workes which hee did, then with the words which hee ſpake; becauſe it is more eaſie to turne mens hearts with the examples which they

ſee,

see, then with the words which they heare.

Cyrillus vpon S. *Iohn* saith, The confession which S. *Peter* made was great, because he said, *Tues Christus filius Dei viui*, Thou art Christ the Sonne of the liuing God, and that which the Centurion made was not so great, because hee said, *Vere hic filius Dei erat*, Truly this man was the Sonne of God; in so much that the one said thou art, and the other said, he was: but taking those words in another sence, the confession of the Centurion was greater, because he said his beliefe, before more then fiftie thousand persons, and Saint *Peter* confessed Christ onely before the twelue Apostles. Without doubt (saith *Chrysostome*) it is not reason that a Knight which had made such a high confession, and had framed such a great *Credo*, should with the Gentiles his parents be condemned; and thereupon it is, that as hee was the first Gentile which at the crosse did confesse Christ, so hee was afterward one of the first which receiued martirdome, insomuch that he did immitate Saint *Peter*, in that which he did confesse, and S. *Stephan* the martyr in that which he did suffer.

CHAP. XLVII.

Why the scripture doth call the death of Christ a spectacle: and how there are many, which with the Iewes doe strike their breasts, and very fewe which make cleane their sinnes.

Omnis autem turba, qua simul aderat ad spectaculum istud, & videbat qua fiebant, percutientes pectora sua reuertebantur, saith Saint *Luke* in his 23. Chap. as if he would say, All the multitude of the people and nations, which had run thither, to see what would be the end of that strange Pageant, as they saw the Son of God die, and the elements bring forth such nouelties, they began to strike their breasts, and returned all vnto their owne houses. Wee should much esteeme of the mysteries of the passion of Christ, and search out the secrets contained in it, with great care & diligence,

considering that the Euangelists, are so circumspect in setting downe euery point of it, and so much the rather, because there is no word in Scripture, which is not worthy of the noting, and out of which, we may not gather some notable secret. Vnto such as are not desirous to beleeue, and vnto such as are not curious to learne, it will seeme a superfluous matter, that the Scripture doth call the death of Christ a spectacle, and make such a matter of it that all the people were afraid to see Christ die: but the mysterie of it being searched out, wee shall finde that the feare which came vpon the Iewes at the crosse was not vaine, and that they had reason to returne to their houses striking their breasts.

If *Aulus Gellius* and *Macrobius* do write truly, it was a custome amongst the Greekes, and a law amongst the olde Romanes, to call that a spectacle or strange sight, which all the people doe runne to behold, by reason of the rareneſse and newneſse of the thing; insomuch that all which were present, might haue great occasion to marke and behold it, and those which were absent, reason to enquire of it.

But speaking more particularly, the Romanes did properly call it a spectacle, when all the people did assemble themselues in the Theatre, to see slaues fight with wilde beasts, or to see execution of some notable and wicked persons, or to see some new Playes or Commedies represented vnto them, or to see how great men did triumph.

To come then vnto our purpose, it is to be vnderstoode that since the beginning of the world, vntill the day that Christ died vpon the crosse; and since the time that he died there, vntill he doe raise vs vp in the latter iudgement; there was neuer heard nor seene, nor neuer shall be seene, any such high and new spectacle, as was the death and passion which Christ suffered; in the which the Iewes had enough to doe, the Gentiles to behold, the Christians to immitate, and all the world to talke of. What spectacle was euer seene like vnto that, or euer shall be seene, as to see the Sonne of God loose his life vpon the crosse? What fact euer so monstrous, or what spectacle euer so dreadfull, could happen in all the world; as to see the Iewes goe forth the Sonday to receiue him, and the Friday to goe out all to crucifie him? Was not this thinke

you

you a great, and that a very great Christian ſpectacle, ſeeing that the death of one onely man, did giue life vnto all the world? What noueltie like vnto this noueltie, can wee ſee in this world, ſeeing that in the view of the eye, and in the brighteſt time of the day, death died on the croſſe, when he did take Chriſt his life from him? In this great ſpectacle, the mother weepeth, his friends behold him, the torturours kill him, the people mocke him, the Sun waxeth darke, the ſtones breake in ſunder, the Sepulchers open, the dead riſe out of their graues, the diuels are afraid, and the Angels weepe and lament.

Chryſoſtome vpon S. *Iohn* ſaith, What ſpectacle equall vnto this, had the Greekes at any time; or the Romanes in all their Pageants or triumphs like vnto this, which the Iewes behold this day with their eyes; that is, that vpon the dry wood of the croſſe, their Synagogue endeth, the propheſies are fulfilled, the figures are buried, malice preuaileth, they condemne innocencie, execute pureneſſe, take away life from their maker, and alſo ſpoile death of his power and dominion? In *Diomedes* ſpectacle with the fleece, in *Antheus* ſpectacle with the Minotaurus, in *Hercules* ſpectacle with the water ſerpent, and in *Andronicus* ſpectacle, with the Lion, thoſe which were preſent, had occaſion to behold one day, and to talke onely at the moſt one weeke; but in the ſpectacle and in the death of the Sonne of God, we haue occaſion vntill this day to looke on and behold his croſſe, and vntill the end of the world, wee ſhall finde myſteries and ſecrets to ſpeake of.

What ſpectacle hath there euer beene in the world, which hath not beene abridged in this one ſpectacle? If it be a ſpectacle of ieſts and mocks, here they did mocke at the Sonne of God, as if he had beene a foole; if it be a ſpectacle of victorie and conqueſt, here the diuell is conquered; if it be of a famous execution, here they doe execute Chriſt; if it be of ſtrange and new things, here the elements are troubled; If it be of an aſſembly of people, hither there doe runne both the liuing and the dead; inſomuch that as we doe call one of *Salomons* bookes *Cantica Canticorum*, ſo wee will call this *ſpectaculum ſpectaculorum*.

What meaneth this O good Ieſus, what meaneth this? haue they put thee now for a ſpectacle vnto all the world, who waſt

wont to behold all the world from heauen? *Spectaculum facti ſumus mundo, angelis & hominibus*, ſaith the Apoſtle in the firſt to the *Corinth.* 4. as if he would ſay, I let you vnderſtand, O my brothers of Corinth, that my life and the life of my Apoſtles, is ſo currant and ſincere, that wee are a ſpectacle and a glaſſe which the world wonder at, the Angels admire, and men are ſcandalized.

Theophilact. ſaith, that oftentimes in Scripture by Angels are vnderſtoode good men, and by the world naughtie men; and therefore when the Apoſtle doth ſay, that hee is made a ſpectacle to Angels and the world, hee meaneth that, in the ſtripes which they gaue him, and in the martyrdome which hee ſuffered, there came many holy men to comfort him, and many naughtie men to accuſe him.

Beda ſaith vpon the Apoſtle, For the Apoſtle to ſay, that he and the other rulers of the Church, were made a ſpectacle vnto the Angels, and vnto men; was plainely to tell, that the contentions which they had with the falſe Prophets, were ſo great, and the torments which they receiued of barbarous nations ſo bitter, that they made the Angels to wonder at them, and moued men to compaſſion.

Why (ſaith *Seneca* to *Lucillus*) doe ſo many nations, runne to Rome to ſee great ſpectacles, but becauſe euery man would haue ſomewhat to talke on in his houſe, and ſpeake of in his Country? All ſuch as beare office and gouernment in the Common-wealth, and doe adminiſter iuſtice, or preach vnto the people, all theſe are a ſpectacle, or a watch tower which behold others, and alſo by others are beholden.

He bindeth himſelfe to be a ſpectacle vnto all the world, who taketh any charge of gouernment vpon him, for hee is not onely noted and marked by all whom he ruleth, but in their hearts is alſo iudged.

He who offereth himſelfe to preach vnto the people, bindeth himſelfe to be a publike ſpectacle, ſeeing that all ſuch as heare his doctrine, doe iudge of the life which hee leadeth, cenſure the words which hee ſpeaketh, the learning which hee hath, and the ſtocke hee commeth of, and alſo whether hee doe preſume too much or not.

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When a man doth endeuour himſelfe to be vertuous, he doth preſently binde himſelfe to be a ſpectacle of the world, becauſe that preſently euery man doth watch his ſteps, carpe at his ſpeech, note his conuerſation, finde fault at his inclination, gueſſe at his thoughts, defame him of hypocriſie, and rude behauiour.

S *Barnard* writing to *Maurus* ſaith, Know thou father *Maurus*, that the ſame day that the Order made thee ruler ouer this monaſterie, they did alſo make thee a ſpectacle of the world; and therefore it is very needfull that thou be chaſt in thy body, cleane in thy thoughts, free in thy opinion, conuerſable with thy brethren, circumſpect in thy words, pittifull to the weake, and alwaies exerciſed in good exerciſes.

And he addeth further, Who is a ſpectacle vnto the world, but onely the ſeruant of our Lord, who with all his heart hath left the vanities of the world, and laugheth at them? Who is a ſpectacle of men, but he who medleth not with any worldly man, but onely with his owne conſcience?

Who is a ſpectacle of the Angels, but hee whoſe innocencie the Angels doe approue, and whoſe life all holy men doe praiſe? Let euery man therefore looke well what hee doth, and marke well what he taketh in hand, for if he be good, wee will call him a ſpectacle of goodneſſe; if he be naught, wee will call him a ſpectacle of naughtineſſe; inſomuch that ſuch as our life is, ſuch ſhall be the ſuperſcription of our letter.

It wanteth not a myſterie ſaith Saint *Auguſtine*, that Chriſt his pleaſure was, that there ſhould be preſent at this ſpectacle, both his friends and enemies: and the reaſon was, becauſe that how contrarie they were the one from the other, in that which they did beleeue of Chriſt, ſo contrarie were the intentions why they repaired thither; becauſe the wicked did behold Chriſt as a prophane ſpectacle, but the good did looke into him as a glaſſe and mirrour of vertue.

O high myſterie, O Sacrament neuer heard of before; ſuch as was the paſſion of the Son of God, and the ſpectacle of Ieſus crucified, the which was ſo great, that the elements came downe to accompany him, & the dead roſe out of their graues to viſit him.

Tell me I pray thee, what kinde of death ſhould we be afraid of

in this world, ſeeing the Iewes did repute the death of Chriſt a mundane ſpectacle? As it had beene to a dreadfull and ſtrange ſpectacle, there did runne thouſands of people to ſee Chriſt die, the Phariſies went to reuenge, the people to gaze at him, the ſouldiers to guard him, the hangmen to crucifie him, the deuout women to accompany him, and his ſorrowfull mother to weepe.

The Euangeliſt did ſay very aduiſedly, that all nations did runne to the death of Chriſt, as vnto a new ſpectacle and ſight, becauſe that all the ſtrangers which came thither, and all the neighbours which flocked thither, ſtoode in a maze, and were aſtonied to ſee how holy his life had beene, and how infamous now his death is. O how many heretikes, O how many Pagans, O how many naughtie Chriſtians doe eſteeme at this day the death of Chriſt no otherwiſe, then of a prophane ſpectacle, and not of a diuine and holy myſterie; which doth eaſily appeare, ſeeing the Pagan doth mocke at Chriſt which did ſuffer, the Iew ſcoffe at his paſſion, and Chriſtians make no reckoning that hee did redeeme them. The ſeruant of our Lord who hath not a particular deuotion to the paſſion of Chriſt, maketh but a worldly and mundane ſpectacle of it, becauſe that the death of the Sonne of God, ſhould be deepely thought vpon in the entrailes of our heart, and be kept in our remembrance, magnified with our tongue, wept with our eies, and be ſet before vs as a marke of all our deſires.

S *Barnard* ſaith, That that Chriſtian doth make but a worldly and prophane ſpectacle of the paſſion of Chriſt, who knoweth onely how to reade it, and will not imitate it; and that Preacher maketh a prophane ſpectacle of it, who knoweth how to preach of it, and yet doth neuer taſt of it: becauſe that the high myſteries of the croſſe of Chriſt are eaſily ſpoken, but very hardly attained. Vpon thoſe words of *Percutiebant pectora ſua, & reuertebantur*, *Leo* ſaith, It would haue beene farre better for you, O you Iewes, to haue amended your liues, then to haue ſtroken your breaſts, it had beene farre better for you to haue remained in the Church, rather then turne againe to the Synagogue, and it would be better for you to conuert your ſelues by the doctrine which hee preached before you, rather then by the myracles which he did in your preſence, becauſe that in ſo doing, we would haue beleeued that

you

you had done it of loue, but now wee thinke that you doe it of feare. The feare which the Iewes had to see the Sunne loose his light, and to see that the stones did flee in sunder, and the Sepulchers open, did driue them to strike their breasts, as it doth easily appeare in that, that that repentance of theirs did last no longer, then that wonderfull earthquake did continue. *Robertus* in his glosse saith, Wilt thou see whether that striking of their breasts did proceede of feare and not of loue; marke how that as soone as they were gone from the mount of Caluarie, they went directly to *Pilats* house, and besought him that he would place a guard of men at the Sepulcher, affirming and swearing, that beause he had beene a great Negromancer, hee would make the people beleeue that he is risen againe.

Such wicked speeches, such shameleſſe requests as these, are they thinke you of penitent men, and not of obstinate mad dogs? How is it possible that they should haue true repentance for putting him to death, who demand a guard and a watch at his Sepulcher, and anew call him a deceiuer and cousoner? It is much to be noted, saith *Beda*, that the Euangelist doth first say, That the Iewes did first see the heauens growe darke, and the Sepulchers open, before that they began to knocke their breasts; whereof we may inferre that they did all that, as being amazed and astonied, and not as being repentant and sorrowfull for the deede. If the Iewes would haue said with the Centurion, *hic homo iustus erat*, or with the thiefe, *domine memento mei*, or had gone with *Ioseph* to demand his body to burie it, or with *Nichodemus* to buy spices to anoint him, wee should haue thought that they had knocked their breasts for sincere repentance; but seeing that they apprehended him with their hands, defamed him with their tongues, abhorred him with their hearts, it is to be thought, that they were more afraid to see the Sunne growe darke, then to see the Sonne of God to die.

Chrysostome vpon Saint *John* saith, If the Euangelist had said *quod conuertebantur*, as hee did say *quod reuertebantur*, wee might haue thought, that that striking of their breasts proceeded of contrition of their sins: but seeing the Scripture doth not say, that they did conuert themselues, but that they did returne, we may thinke that if they did absent themselues from the mount of Caluarie,

and returned the ſame way which they came, they did it becauſe they would returne to their houſes, and not becauſe they would purge their conſciences. *Vermes ſcaturiebant de corpore eius, & orauit hic ſceleſtus dominum, a quo non eſt miſericordiam conſecutus*, ſaith the holy Scripture in the ſecond booke of the Machabes, the ninth Chapter, as if he would ſay, The great tyrant king *Antiochus* after that he had ſlaine eighty thouſand Iewes, and taken captiue forty thouſand, the Lord did plague him with an intollerable diſeaſe, for beſides that there proceeded out of his body an infinite number of wormes, there did alſo come from him ſuch a monſtrous ſauour, that he did loath himſelfe, and all his Armie did flee from him. This excommunicated tyrant perceiuing his infirmitie to grow more dangerous, and his death to draw neere, beſought the Iewes to make petition vnto their God for him, faining himſelfe to haue repentance of his ſinnes; yet notwithſtanding he did not obtaine pardon, but died in the wilderneſſe, becauſe the contrition which he ſhewed, was not becauſe he would amend, but becauſe he would be healed of his diſeaſe. What a number of followers hath *Antiochus* at this day, which entreate others to pray to God for them, and what a multitude of companions haue the Iewes, which ſtrike their breaſts as they did, not ſo much to obtaine pardon of their ſinnes, as to be deliuered of their troubles. Saint *Gregorie* in his Morals ſaith, Let no man maruell if our Lord doe not anſwere all which are in affliction, nor pardon all which knocke their breaſts, becauſe that that ſhew of teares and contrition in words, being rather of neceſſity then of will, our Lord is content to draw longer, becauſe there ſhould at length growe a true contrition in them.

It is a very vſuall thing, that when the Sunne doth eclipſe, or when it thundereth or lightneth, or when any man dieth ſuddenly, that all men bleſſe themſelues, and pray, and knocke their breaſts, and ſhew great contrition of their ſinnes, which many doe rather of feare then of repentance, becauſe that within one houre after that that feare is paſt, they remember no more the amendment which they purpoſed, nor the vowes which they made. *Origen* ſaith, I dare boldly affirme that all ſuch as in an eclipſe, or thundring, or lightning, remember themſelues of their ſinnes, are

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like the olde Iewes, who in seeing the Sunne loose his light, did strike their breasts, the which contrition doth seeme rather to proceede of constraint then of their free will; for seeing that neither the Sunne nor the Planets, were those which did incite them to sin, they should not be those which should moue them to repent. Who could doe greater reuerence vnto Christ then *Pilats* seruants, who did put a crowne vpon his head, and put off their Hats vnto him, and salute him with *aue rex Iudæorum*, vpon their knees? by this thou maist see my brother, that true contrition doth not consist in praying with thy Hat off, or in kneeling, or striking thy breast, but onely in shedding many teares from thy heart, and amending thy selfe of thy faults. We doe not discommend, but allow of striking thy breast, of going to Church, and of kneeling, if with these things thou doe also amend thy life, and repent thee of thy sinnes, for otherwise thou shalt of men be praised, but thou shalt not be of God rewarded.

O good Iesus, O the loue of my soule, I humbly beseech thee, that thou wouldst not suffer me to be one of those which doe onely knocke their breasts, but of those which doe repent them of their sinnes, because thou didst not say by the Prophet that hee was acceptable vnto thee, who did strike his breast, but hee who was of a contrite heart. Doe not yeeld thy consent, O good Iesus, that I should returne with the Iewes to my house, but that I should perseuere and abide with thy mother vntill thou be put in thy graue, because that all those which were worthy to put thee in thy Sepulchee, thou didst comfort after thy resurrection. Neither doe thou suffer O good Iesus, nor permit that I be one of those which did conuert themselues, because they saw the stones breake in sunder, but of those which turned vnto thee for thy onely workes and doctrine, because that in thy high Colledge they receiue none which are drawne with feare, but onely such as are led with loue.

Who will direct me vnto thy house, who will open me the gate, who dare knock with the hāmer, if thy holy loue should not guide me? is it a great matter O redeemer of my soule, that I shold knock my breast with all my heart, seeing that thou wast not content to strike thy side, but wouldest also open it? Giue me then, O good

Iesus,

Ieſus, giue me thy holy grace, that I may with thee open the breaſt of my deſires, and not ſtrike him with the Iewes; becauſe that the breaſt ſtriken remaineth bruiſed, but the breaſt which is opened may be cured, and there is none vnder the Heauen who hath greater need to be cured, then this my ſinfull ſoule.

CHAP. XLVIII.

How Pilat did command thoſe which were crucified to be taken downe from the croſſe, and how the Iewes haue many fellowes now a dayes, which breake the legs of their brethren.

Videi ergo quoniam paraſceue erat, vt non remanerent in cruce corpora ſabbatho, rogauerunt Pilatum, vt frangerentur eorum crura & tollerentur, ſaith St *Iohn* in the 19. chapter, as if he would ſay, This great ſpectacle of the death of the Sonne of God being ended, the Iewes went ſtraight vnto *Pilats* houſe, and did intreat him very inſtantly that hee would command that their legs ſhould be broken which were crucified, becauſe they might be the ſooner dead, and that they might be alſo taken downe from the croſſes.

The reaſon which they gaue *Pilat* of their demaund was, becauſe that that day was the eue or vigile of their great Saboth, being their high Eaſter; on which day their Law did command, that none which had beene executed, ſhould remaine that day in the place where iuſtice had beene done. This word *Paraſceue* is a Greeke word, and doth ſignifie preparation, or euen of Eaſter; on which euening the Iewes were bound, to make cleane their conſciences, giue their almes, reconcile themſelues vnto thoſe whom they had iniuried, make ready all thinges in their houſes, becauſe the next day following was ſo high a feaſt, that they could doe nothing, but goe to the Temple to pray, and occupie themſelues in offering vp of ſacrifices vnto the Lord.

Rabanus in his gloſſe doth ſay, That that which the Chriſtians doe

doe call Friday, or vigile, the Iewes did call Preparation or *Paraſceue*, which was a ſolemne day, becauſe it was the firſt of Eaſter; but in reſpect of the day following, it was as it had beene the Eue to it, becauſe the next day following there were two feaſts together, that is Eaſter and the Saboth, and the Saboth and Eaſter. By reaſon that in that time of Eaſter, a great multitude of people did run to Ieruſalem, aſwell to pay their ordinarie tributes, as to offer vp ſacrifices: the olde Iewes had a cuſtome to intreat thoſe which did iuſtice vpon malefactors, that they would pull them downe from the trees, becauſe that by the noyſomeneſſe and ſtinke of thoſe which were dead, the liuing ſhould not be infected.

Memento vt diem ſabati ſanctifices, ſaid God in Exodus, as if he would ſay, Among all the notable Commaundements which I giue thee, O people of Iſraell, remember that thou ſanctifie and honour the great ſaboth day, the which I haue dedicated onely vnto my owne ſeruice. Speaking literally God did commaund to keepe the laſt day of the weeke which was the ſaboth, in remembrance of that ſaboth, in which God did reſt after the creation of the world: inſomuch that as wee doe now keepe holy the Sunday in token and remembrance of the reſurrection, ſo they did obſerue the Saturday in token and memorie of the creation. What elſe was it for God to command in his Law that the Iewes ſhould ſanctifie and keepe the ſaboth, but that they ſhould doe him more ſeruices on that day then any other? If it be curiouſly looked into, wee ſhall finde that all Saboth dayes from the firſt, haue been ſanctified by God, *Quia benedixit Deus diei ſeptimo*, and if this be true as true it is, how did God command men, to ſanctifie that which is made holy by his owne hand? *Origen* doth anſwer and ſaith that when our Lord doth ſay, That we ſhould ſanctifie or keepe holy the Saboth; his meaning is, that thou ſhouldeſt not be content to abſtaine that day from ſeruile worke, but that thou ſhouldeſt doe alſo ſome good and vertuous worke, becauſe that the end why God did inſtitute holy dayes, was becauſe we ſhould honour him and benefit our ſelues.

We doe neither ſanctifie the Saboth nor honour God, nor profit our ſelues, if vpon feſtiuall dayes wee commit ſinnes, becauſe our Lord did not ordaine them ſo much becauſe we ſhould reſt,

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as becauſe we ſhould doe good workes on them.

Chryſoſtome ſaith, I dare not ſay that hee doth keepe holy day, who doth any euill worke, neither will I ſpare to ſay that he doth breake the feaſt, who being able to doe good that day, yet doth it not: becauſe it were leſſe hurt to goe on a holy day to plough and till the ground, then ſtay in our houſes and ſinne.

Origen vpon *Exodus* ſaith, That the commandements which our Lord did giue vs to keepe, are very reaſonable, as it doth appeare by this commandement of the Sabaoth, where hee giueth vs licence to imploy ſixe daies of ſeauen to our owne vſe and commodity, and the ſeuenth onely in his ſeruice. He who doth beſtow ſeuen daies on vs to liue, is it much if wee beſtow one of them in his ſeruice? If it had beene the principall meaning of the giuer of the law, that the children of Iſrael, ſhould haue fulfilled the keeping of the Sabaoth onely, by reſt and not working, hee would haue ſaid *Obſeruate & quieſcite die ſabatti*, But becauſe his meaning was, that on that day they ſhould doe holy workes, hee ſaid, *memento vt diem ſabatti ſanctifices*, Whereof we may inferre that he doth keepe a holy day better, who doth beſtow it in prayer and meditation, then he who doth nothing but take his reſt and play. *Vidi in Iudæa calcantes torcularia in ſabbatis*, ſaith the Scripture, *Nehemia.* 13. as if he would ſay, I did ſee in the Kingdome of Iudea, and in the great Citie of Ieruſalem, that on the feaſtiuall daies of the Sabaoth they did gather their grapes, and preſſe them with other ſeruile workes, for which ſinne they were neither rebuked nor corrected.

It is written of the famous Maccabees, that they would not preſently fight vpon the Sabaoth day, but ſeeing that the enemies did bait them and draw them on that day, they made no bones at all to fight, making account that they did not breake the Sabaoth after that they had viſited the temple, and commended themſelues vnto the Lord.

The Iewes were at great contention with Chriſt, whether hee might heale the diſeaſed on the Sabaoth, or not, or whether hee might trauaile that day or no: but our holy Sauiour, neuertheleſſe did vpon that day both heale and trauaile, teaching vs by that example, that in time of neceſſitie wee may diſpence with feaſtiuall

feaſtiuall daies, ſo that on ſuch daies we doe no euill workes nor commit ſinne.

Comming then vnto our purpoſe, the Iewes had ſmall occaſion, and leſſe reaſon to ſet ſo much by Eaſter, which was the next day following the Sabaoth, that for the obſeruing wherof they ſhould breake the legges of thoſe poore theeues which were crucified with Chriſt, becauſe it had beene a farre leſſer offence to haue broken the feaſt then haue committed ſuch great crueltie againſt thoſe poore men. O Iudaicall blindneſſe (ſaith *Theophi.*) O phariſaicall ceremonie, is it not pardie a greater cruelty and a more capitall ſinne to aske licence of *Pilat*, to breake the legges and thighes of ſuch as were aliue, then to breake your olde Sabaoths? ſeeing you made no conſcience, nor were not aſhamed to crucifie Chriſt and the theeues, why are you now not to burie them? if the law did command you to burie thoſe which were executed, did the law command you happily that you ſhould kill them? Conſidering that the law doth command you of charity to burie them, and not of cruelty to kill them, why doe you breake their legges they being aliue, ſeeing that with ſuch cruell dolours, they will die deſperate? It doth well appeare, that not long ſince you did knock your breaſts diſſemblingly, ſeeing that without all conſcience you would breake the legges of thoſe which were newly executed, becauſe no man can haue true contrition of his ſinnes in this life. if he haue not firſt of all perfect charitie and pitie towards his neighbours. Thus farre *Theophilus.*

For the Iewes then to aske of *Pilat* that he would vſe ſuch great cruelty towards Chriſt and the two theeues, did proceed rather of feare then of zeale: for ſeeing as they did ſee, that when Chriſt did yeeld vp the ghoſt, the vaile did breake, the Sunne waxed darke, and that the Sepulchers did open, they thought that if they ſhould haue buried Chriſt vpon the Sabaoth, that all the people would haue riſen againſt them. The hatred which the Iewes bare Chriſt was ſo great, that they did know well when it was beſt to put Chriſt out of the peoples ſight, and burie him in his graue: and the reaſon was, that becauſe the ſonne of God had raiſed vp ſome dead men in the preſence of them all, they thought that he would alſo haue deliuered himſelfe, and thoſe which were crucified with him.

him. *Ierome* vpon Saint *Luke* ſaith, If they had executed the theeues without Chriſt, the Phariſies would neuer haue gone vnto the mount of Caluarie, nor haue ſought that at *Pilats* hands which they did, that is, that they might take them downe from the Croſſe, and breake their legs: inſomuch that the care and ſollicitude which they had, and their comming and going vnto *Pilat* was not ſo much to burie the theeues, as to take full reuenge of Chriſt. It is much to be noted that it is not found in all ſcripture, that any were crucified but king *Sauls* children, the theeues, and Chriſt, not that they did breake any mens legs, but onely the legs of thoſe two perſons; whereof we may gather, how great the Iewiſh malice was, ſeeing they gaue ſuch ſtrange torments vnto thoſe theeues, and vnto the ſonne of God ſo vnuſuall a death.

It is a pittifull thing to thinke how the Iewes did not intreate *Pilat*, that he would command that Chriſt his throat ſhould be cut, or that hee ſhould be ſhot through as he hanged vpon the croſſe, but onely that he would cauſe his legges to be broken, and his bones to be bruiſed, the which they did not demand at a venture, but of pure malice: becauſe that by the breaking of the legs, his paine ſhould be augmented, and his death haſtened.

Auguſtine ſaith, that experience doth teach vs, that when the wound is onely in the fleſh, it is leſſe dangerous to death, and not hard to cure, but when the skull is broken, or a bone bruiſed, the wound is vncurable, and the griefe vntollerable; inſomuch that the Iewes did demand this of *Pilat*, that becauſe he did hang on the croſſe languiſhing, he ſhould alſo die there rauing. What hypocriſie is this, O you Iewes what hypocriſie is this? The vigil of the Eaſter, which you ſhould haue employed in ſhedding of teares from your eyes, doe you employ in breaking the legs of your brothers? Doe you take from the croſſes the dead bodyes, and doth there remaine in your hearts your olde ſins? Doe you ſtrike your breſts for a ceremony, and do you take away your neighbors liues with yron? O how many diſciples the excõmunicate Iewes haue at this day in the world, which ſtriking the breaſts run like holy men to their ſuperiours, and deſire that their legs may be broken, which they hold for their enimies; taking from them the reſt and quiet of their life, and labouring alſo what they can to bury their fame,

fame. St. *Barnard* ſaith, that if thou wilt know enuious and ambitious men, thou ſhalt know them, in that they haue no other office, but to breake their companions and friends bones, labouring in all they can, to diſcredit and defame them, holding it for a ſound ground, that to ſuppreſſe and keepe downe others, is the exalting and ſetting vp of themſelues. We doe counſell and admoniſh the ſeruants of our Lord, that they keepe themſelues as from a dangerous plague, out of the company of ſuch, as enuie their goodneſſe and vertues; for becauſe that ſuch; like vnto the Iewes, thinke they ſhall not haue a good Eaſter, vnleſſe they haue buryed their brothers fame. The Iewes of that time were not ſo cruell, as ambitious and enuious men now are; becauſe they did but breake the theeues legges, but theſe doe cracke their neighbours fame and name; and where there are noble hearts and ſhamefaſt countenances, they giue more to looſe their credit then to breake their bones. *Cor contritum & humiliatum Deus non deſpices*, ſaith the Prophet in the 50. Pſalm, as if he would ſay, Thou art O great God of Iſraall, of thy owne condition and nature ſo patient in ſuffering wrongs, and ſuch a friend to pardon offences, that we did neuer ſee any man preſent himſelfe before thee, with an humble and contrite heart, which went diſcontented away from thee. O happy promiſe, O high ſpeech, ſeeing that thereby it doth appeare, that in recompence of our faults our Lord doth not command vs to double our bodies, breake our fleſh, wreſt our ſinews, or bruiſe our bones: but ſay only from the hart, *Tibi ſoli peccaui*, and ſhed a few teares from our eies. S. *Baſil* vpon thoſe words *Tibi ſoli peccaui*, ſaith, Who but thou haſt beſtowed many gifts; and vpon whom, but vpon me haſt thou beſtowed them; and who but only I, and whom but onely thee haue I offended? S *Barnard* ſaith alſo, I would be content to ſay, Thee only I haue offended; but wo vnto me, wo be vnto me, I cãnot ſay onely I haue offended and ſinned, but alſo that I do ſin and offend; and the more I grow in yeares, the more I grow in vices. The Iewes had moſt cauſe to repent & many ſins to weep, but being perfidious and vnfortunat, inſtead of ſhedding tears, they ſhed bloud, & in ſtead of breaking their hearts, they brake the theeues legs, inſomuch ẏ becauſe they were the authors of ẏ fault, they did caſt all ẏ puniſhment on thẽ.

Cyprian.

Cyprian on the Passion saith, Tell me I pray thee, O excommunicated Synagogue, to celebrate according to thy owne purpose thy great Easter, as thou dooſt meane to celebrate it; which dooſt thou hold for a leſſe offence, either that thy enormious offences remaine in thy conſcience, or that the bodies of the theeues remaine vpon the gallowes? dooſt thou not perceiue, that the dead body of a man hanged, doth feare and not hurt; but ſinne in the ſoule doth hurt but not feare? dooſt thou make no conſcience to take away life from the liuing, and haſt thou a ſcruple, in not giuing vnto the dead their ſepulture? O how much better it would be for you, firſt of all to take order for the burying of your ſinnes, then be ſo carefull to burie the dead theeues; for one hurt compared with another, and one ſtinke with another, without all compariſon, one ſinne doth ſtinke more before God in two houres, than a dead body in foure daies. If the Lieutenant *Pilat* had beene as warie in puniſhing your fault, as hee was readie to condemne him to death, who did not deſerue it, he would haue yeelded vnto your demand; but with condition, that as you had made an end of burying the theeues they ſhould haue carried you to the gallowes.

Damaſcen ſaith, that the Iewes were very ſcrupulous in ſmall matters, and of very wide and broken conſciences in matters of waight, inſomuch that they ſtrained the wine, which had but a Fly in it, and yet would ſwallow downe a whole Cammell. Hee doth ſwallow downe a Cammell whole, who winketh at the mortall ſinne of his friend; and hee doth ſtraine the wine where the Fly is, who doth publiſh and puniſh the veniall ſinne of his enemie; in ſo much that in their reckoning, a man is ſo much honeſt or diſhoneſt, by how much he is our friend or our foe.

Barnard to *Maurus* ſaith, As the Iewes which were at libertie, did entreat *Pilat* that he would command the theeues legges to be broken which were crucified, euen ſo it may happen vnto thee with thy Monks, of which many will perſwade thee to breake the legges of the other Monks, becauſe they ſhould not goe abroad, and will keepe their owne whole, becauſe they will neuer keepe within. And futher, Seeing that there ſhould be ſome legges broken, it were more reaſon, that the Iewes legges ſhould be broken which were at liberty, then the theeues legges that were crucified;

and

and ſo I ſay vnto thee, that thou ſhouldeſt haue a narrower eye, ouer one Monke that goeth abroad at his libertie, then of all the reſt which are ſhut vp in the cloiſter. O good Ieſus, O the loue of my ſoule, if thou doe command that any legges ſhould be broken, let mine be the firſt; for vnleſſe thou doe hold mee vp and guide me with thy mercifull hand, they will leade me ſtraight into hell. Whoſe legges may thy Iuſtice better breake then mine, ſeeing I doe not goe one ſtep with them, but I offend thee, and loade my ſorrowfull ſoule with ſinnes? breake O my good Ieſus, my feete, breake my knees, cut off my deſires, and limit and bound my ſinnes; for as S. *Auguſtine* doth ſay of himſelfe, I doe ſay of my ſelfe, that is, That I neuer finde any vertue in my ſelfe, but when I am drawne from the occaſion of ſinne.

CHAP. XLIX.

How Chriſt did ſuffer that his fleſh ſhould be torne in pieces, but not that his bones ſhould be touched.

IN *domo vna commedetis agnum, nec afferetis de carnibus eius foras, nec os illius confringetis*, ſaid God in *Exodus* the 12. as if hee would ſay, The conditions which you ſhall keepe in eating the Paſchall lambe are theſe? you ſhall kill him in the euening eat him in one houſe, you ſhal not bring forth of the houſe any piece of his fleſh, nor you ſhall not breake any one of his bones.

In all Scripture Chriſt is not compared and likened vnto any one thing ſo much as to a Lamb, of which the Scripture ſaith here, that *Os non comminuetis ex eo*; and S. *Iohn Baptiſt* ſaid, *Ecce agnus Dei*; and *Eſaias* ſaid, *Sicut agnus coram tondente*; and in the *Apocalips* it is written, *Vidi ſupra montem agnum ſtantem*; in ſo much that the Lamb is a figure of nothing, but of the Sonne of the liuing God. It is a thing worthie to be noted, and not a little to be admired, how wiſe God is in that which hee commaundeth, and how circumſpect in the manner how hee doth commaund; the

which doth easily appeare in this, that he doth appoint what they shall offer, that is, a Lambe; hee nameth the houre in which it shall be offered, which is, in the euening, and declareth where it shall be offered, which is, the house; and teacheth them how it shall be offered, that is, wholy and entire; and telleth them how it shall be eaten, that is, rosted; and prouideth who shall offer it, that is, all the people. Among all the propheſies, and among all the figures past, there is none which hath greater similitude and likeneſſe with Christ, then this: For as the Lamb offered vp in the law, was the first sacrifice, in which all sacrifices did begin, so the holy Lamb was the last sacrifice, in which all sacrifices on the crosse did end. *Cyrillus* vpon *Leuiticus* saith, Marke and note well the mysterie of the Scripture, and thou shalt finde that the first seruice which the house of *Iacob* did vnto God, was the offering of a sound and entire Lamb, vnto him in Ægypt, and the last vnreuerence and disobedience which they did vnto him, was the offering of another dead Lamb torne in pieces, on the mount of Caluarie; insomuch that because they did cast the holy immeculate Lamb out of their Synagogue, God did cast them forth of his house. For God to commaund that the Lamb should be sacrificed after the Sunne was downe, what else did it signifie, but that the Sonne of God should suffer in the last age of the world? What did it foretell, that all the whole multitude of people, should offer but that one onely Lamb, but that for the redemption of all the world, Christ onely did suffice? What did it signifie, that they should not eate that pascall Lamb, but onely within the dores, but that the law of nature, the written law, and the law of grace should all be concluded vnder one law? What did the law meane to command, that none of the flesh should be giuen vnto those that were out of the house, but that no man should impart the secrets of Scripture, but vnto such as were within the lappe of the Church? What did it signifie, that all that which did remain of the Lamb, and which they could not eate, should be cast into the fire and burnt, but that all that which our weake vnderstanding, cannot reach vnto in holy writ, wee should leaue to Gods diuine iudgement? What did it meane, that God should commaund them, to eate the flesh off the bones, and not breake the bone, but

but that the flesh of the Sonne of God, did suffer in such sort, that he did not preiudice in any thing, the bone of his diuinitie? Saint *Irome* to *Cromatius* saith, The Iewes had power ouer Christ his life, seeing that they tooke it from him, they had power ouer his soule, seeing that they pulled her from him, they had power ouer his bloud, seeing that they did shed it, they had power ouer his fame, seeing they did blemish it, but they had none ouer his diuinitie, seeing they did not touch it. *Petrus Damianus* saith, that as a mans bone doth preserue the flesh which doth adhere vnto it, and preserueth the marrowe which is enclosed within him; so the bone of the diuinitie of the Sonne of God, did vnite and hold so fast knit together the soule and the body, that although the one was seperated from the other on the crosse, yet neuertheless they were not by the diuinitie forsaken. *Augustine* vpon Saint *Luke* saith, What other thing was it for God to commaund in the olde law, that they should cut the throat of the paschall Lambe, and quarter him in pieces, but yet that they should not breake any bone in him; but that they should doe all the iniuries and infamies vnto the Sonne of God that they could, excepted onely, that they should not touch the bone of his diuinitie. *Remigius* to this purpose saith, The bone of the Lamb, *Arius* would breake, when he saith, The father is greater then the sonne. *Nestorius* another in saying, The Sonne of God is not *ab eterno*. *Simpontinus* another, when hee doth denie the holy Ghost to proceede from the Sonne. *Manichaus* another, in saying that Christ had a phantasticall body; in so much that all cursed heretiques are nothing else but certaine bone-breakers, seeing that so many bones of Christ they doe breake, as they doe inuent new heresies in the Church.

Christ was already dead, when they came to breake the bones of his flesh, and although hee could not haue felt any paine in the breaking, yet he would not consent that they should breake them, nor come neere vnto them; by which profound mysterie he did giue vs to vnderstand, that he receiueth greater discontentment, by touching of him in one of the bones of his Church, then by martyring the flesh of his own body. What is it else that Christ did leaue vnto vs, whole and entire, all the bones of his precious flesh, but that he did leaue perfect & good, all necessary sacraments

vnto his Church? What ſhould become of vs if holy Ieſus ſhould not haue left vs the bones of his merits, to merit the Kingdome of Heauen, and the bones of his Sacraments to goe out of ſinne? What is it to leaue vs all his bones ſound and whole, but to giue vs his merits to ſaue vs, and his Sacraments to heale vs? Chriſt did ſet much by his bones, ſeeing he did not ſuffer the Iewes to come neere vnto them: and following the ſame example, we ſhould highly eſteeme of his holy Sacraments, ſeeing they did all ſpring out of his ſide, for otherwiſe wee doe breake ſo many of Chriſt his bones, as we doe receiue of his holy Sacraments, being in ſin. *De excelſo miſit ignem, in oſſibus meis, & erudiuit me*, ſaith *Ieremie* in his firſt chap. as if he would ſay, Thou waſt not content, O great God of Iſrael, to ſend vs euery fire without reſpect, but frō the higheſt of thy diuinitie, thou haſt ſent me ꝧ fire of thy grace, in the bones of thy Church. For the better vnderſtanding of that, that *Ieremy* doth ſay in this place, we muſt note and preſuppoſe that oftentimes in Scripture, by the ſinews of the body, are vnderſtood a ſtrong man, according vnto that which *Iob* doth ſay, *Poſuiſti in neruo pedem meum, & obſeruaſti omnes ſemitas meas*; ſometime by humane fleſh is vnderſtood, the looſe and carnall people, as in Geneſ. *Omnis caro corruperat viam ſuam*; ſometime by the bloud of our bodies are vnderſtood vaine worldlings, as *Libera me de ſanguinibus*; ſomtime by mans bones are vnderſtood heroicall and vertuous men, as in the Pſalme, *Exultabunt oſſa humiliata*. If it be true that no bone can be bended or doubled, vnleſſe he be vtterly brokē, how is it poſſible that the bones which are brought low, ſhould liue at eaſe and with contentment, vnleſſe this ſhould be vnderſtood of vertuous and holy men? What is the naturall whitenes which the bone hath in him, but the chaſte and cleane life, which the vertuous man doth leade? What doth it meane, that a bone will rather be broken then bowed, but that a good Chriſtian will rather then offend God, ſuffer martyrdome? What are the bones of a man vpon which, the bloud, marrow, and fleſh, and ſinews are holden vp, but holy perſons vpō which the Church is founded? What would become of mans body, if he had no bones, & what would become of the Catholike Church if ſhe had no vertuous men in her? Theſe are then the bones which God did

command

commaund not to be broken, and theſe are the bones which he did forbid to be touched: for if the prohibition which God did make, of not breaking the bones of the Lamb, be not thus vnderſtoode, God would haue cared but little if the Iewes had gnawed the bones, ſeeing that hee gaue them leaue to eate the fleſh. What meaneth this O great God of Iſrael, what meaneth this? the bones that in banquets men doe caſt vnto dogges, dooſt thou command to keepe, and dooſt thou make no reckoning that the Iewes doe eate the fleſh? by this example thou dooſt let vs ſee plainely, how farre thy iudgement doth differ from the iudgement of men, and how vnlike thy will is vnto ours, ſeeing thou dooſt ſet naught by that which we doe chuſe, and chuſe that which we deſpiſe.

The world will haue ſinne, but God will none but bones; the world will haue tender and ſoft things, but God will none but verie ſound and hard things; the world will haue fleſh to eate, but God is content with bones to gnaw; the world doth deſire things that will bow and bend, but God will none but bones which will not double nor bow: to be briefe, we ſay that man doth chuſe that which is beſt to his liking, and God doth chuſe that which doth ſerue him beſt.

Ieremie did not ſay, *De excelſo miſit ignem in carnibus meis*, but *in oſſibus meis*, thereby to teach vs, that our Lord doth not impart his graces, nor ſend his particular comfort vpon ſuch as eaſily ſuffer themſelues to bee eaten like fleſh; but vpon thoſe which ſuffer themſelues to be gnawne, but not eaten, like vnto the bone. O how fraile and miſerable creatures we be, ſeeing that wee cannot eſcape the hands of the Diuels, but be deuoured and eaten vp by them; or elſe gnawne vnto the bone: and the difference betwixt the one and the other is, that he who is ouercome, is eaten and deuoured, and he who is tempted, onely gnawne. As the fleſh is eaſily entered into by him who eateth of it, but if a man bite at a bone, ſometime he breaketh a tooth in gnawing of it; ſo in like manner it doth happen vnto vs with the diuell, and to the diuell with vs, for ouer the carnall and vicious man, hee goeth away alwaies triumphant and a conquerour, but by tempting a vertuous and noble minde, he goeth away ouercome and conquered.

Gregorie in an Homily ſaith, that when Chriſt did conſent that

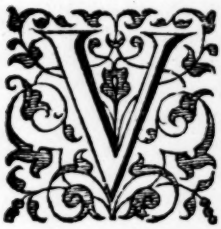
being aliue, they ſhould rent and teare in pieces his fleſh, and that being dead, did not yeeld that his bones ſhould be broken; the meaning was, that if we puniſh vaine and worldly perſons, he careth not at all, ſo that wee touch not the bones of his elect. The famous contemplatiue Doctor *Vbertinus* ſaith, That it wanteth not a great myſterie, that the Son of God would make no reckoning of his fleſh, although they ſhould teare him in pieces, and yet made ſo great account of all his bones, that they might not touch them; and a principall thing to be noted is, that in his life time he did forſake his fleſh, and after his death he did defend his bones, thereby to teach vs, that he doth better loue one good man which is dead, than all naughty men which are aliue. Be thou then aſſured my brother, that if thou doe perſecute one good man, thou dooſt breake a bone of Chriſt; and if thou doe perſecute many, many bones of the Church thou doſt breake; and Chriſt doth feele and grieue at this perſecution in ſo high a degree, that hee did not ſo much feele his owne trauels and vexations, as hee doth now thoſe which are done vnto his friends. *Dominus cuſtodit omnia oſſa eorum, & vnum ex his non conteretur*, ſaith the Pſalmiſt in his fortieth Pſalme, as if he would ſay, The great God of Iſrael doth put ſo narrow a watch ouer ſuch as be his, that hee himſelfe doth defend them euen vnto the bones, and hee hath ſuch a great care ouer them, that no man can touch them ſo much as in a bone. Our Lord being as he is the Lord and gouernour of the heauens and of the elements, why doth he ſay that he doth keepe for his treaſure nothing but bones? if any man deſire to know what riches our Lord hath in his treaſurie, we will anſwere him, that hee hath nothing but dry hard bones, the which hee doth better eſteeme then all the gold in Æthiopia. What are the treaſures which our Lord hath in his keeping, but onely holy and choſen men that hee hath in his Church? the Prophet doth not ſay *Deus cuſtodit ſanguinem & carnem*, but *omnia oſſa eorum*; becauſe our Lord will not take charge of vaine and light worldlings, but only of ſuch as are good and vertuous, becauſe there is nothing vnder heauen worſer to take into a mans cuſtodie, then a man of a bad life. The Prophet ſaith very much (ſaith *Caſſiodorus*) in ſaying, The Lord will keepe all their bones; becauſe that at the very houre when a man doth fully

fully purpoſe with himſelfe to be good, our Lord doth ſo take him to his protection, that like vnto a hard bone he may well be tempted and hammered, but neuer broken. O what a great comfort it is (ſaith *Barnard* in a Sermon) vnto the good man to thinke that hee is one of the bones which Chriſt doth keepe in his treaſure houſe, and vnder his owne gouernment, and that he will not permit that any man ſhould touch them, nor much leſſe breake them: for if it were neceſſarie ſo to do, Chriſt would rather come againe into the world to ſuffer, then conſent that one of his elect ſhould be damned. What meaneth it that our Lord doth not oblige himſelfe to keepe the bloud which we haue in our veines, but onely that hee maketh no reckoning of thoſe which preſume, becauſe they diſcend of a noble linage, and of valorous perſonages? What doth it ſignifie that he doth not bind himſelfe to take the cuſtodie of the fleſh of our body, but that he eſteemeth not of dainty choiſe vitious men? What meaneth it, that he doth not take vpon him to keepe the ſinewes of our bodies, but only that he doth not regard malicious and obſtinate perſons? What meaneth it, that our Lord doth not keepe our eies, nor our eares, nor our tongues, but onely that he doth mocke at the vanities which we doe ſee, and at the lies which we tell, and detractions which we giue eare vnto?

Such beaſts and ſuch monſters as theſe, our Lord doth not put into his treaſure, nor eſteeme any thing at all of them, wherein hee hath great reaſon, becauſe there is nothing which ſauoureth of fleſh and bloud which is fit to be preſerued, ſauing onely the drie hard bone which may well be kept in a treaſurie. O my ſoule, O my heart, be you a white bone for cleaneneſſe, and be a hard bone for fortitude, for ſeeing that our Lord doth promiſe to be in your guard and protection, how is it poſſible that any aduerſe chaunce ſhould hinder you? Take heede therefore O my ſoule, take heede, that thou doe not cleaue to any ſinew of couetouſneſſe, nor vnto any bloud of pride, nor to any fleſh of wantonneſſe, nor vnto any other thing that ſauoureth of worldly vanity; for I tell thee O my ſoule, that God doth carrie no bone to heauen with him, nor put him vp in his treaſurie, vnleſſe it be cleane picked from fleſh, bloud and vice.

CHAP. L.

Of the thruſt with the ſpeare which Longinus *gaue Chriſt, and of the myſteries thereof, and how it ſeemeth rather a key which did open, then a thruſt with a ſpeare which did wound.*



Nus autem militum lancea latus eius aperuit, & continuo exiuit ſanguis & aqua, ſaith Saint *Iohn* in the 19. Chap. as if he would ſay, One of thoſe which came to breake the legges of thoſe which were newly put to death, to take away all ſcruple from the Iewes, whether the Sonne of God were aliue or dead, aymed with a launce, and opened his ſide with a thruſt, out of which preſently there did guſh bloud to redeeme vs, and water to baptize vs.

Ireneus, and *Baſil*, and *Pamphilus*, which were very auncient Doctors, doe thinke, that this ſouldiers name was *Longinus*, and that he was a Gentile and not a Iew, which gaue Chriſt the thruſt in the ſide; not of his owne motiue, but being asked and herevnto importuned by the Iewes, becauſe the wicked could not thinke that hee was dead ſo ſoone, vnleſſe they had alſo ſeene his carkaſſe.

Baſil the great ſaith in an Epiſtle, Wee haue heard of the diſciples, of Chriſt his diſciples, that he who gaue Chriſt the thruſt in the ſide was called *Longinus*, and that being blinde, he was made to ſee with that precious bloud, and that afterward he became a Chriſtian, and liued long time an Hermite, and in the end was Biſhop of Capadocia, and paſſed out of this life, with the crowne of martyrdome. *Super dolorem & vulnera eorum addiderunt*, ſaith the Prophet in the 68. Pſalm. as if hee would ſay, The hatred which the Iewiſh people bare to Chriſt, did ſtretch to ſuch great malice, O great God of Iſrael, that not being content with the torments which they gaue him being yet aliue, they did adde torment vnto torment after that he was dead. This pitifull propheſie in whom was it fulfilled at the foote of the letter but in the Sonne of God, ſeeing

ſeeing that in his life time they did crucifie him, and after hee was dead lance his ſide with a ſpeare? Wounds vpon wounds, and dolours vpon dolours, the Iewes did heape vpon Chriſt, ſeeing they did perſwade *Pilat* that he would command that his legges ſhould be broken, and induce the ſouldier *Longinus* to giue him a blow with a launce, in which fact they did ſhew their naughtineſſe and crueltie, for after ſuch a bitter paſſion, the Sonne of God had greater neede of a Sepulcher to repoſe himſelfe in, then a blow with a ſpeare to open his ſide. The learned S. *Auguſtine* vpon S. *Iohn* ſaith, Seeing that the end of the infamous Iewes malice was to iniurie Chriſt if he had beene aliue, and to make an end of him if hee had not beene dead, albeit he did ſuffer no paine nor dolour in the thruſt of the ſpeare becauſe he was alreadie dead, yet neuertheleſſe he failed not to feele it as a great iniurie; becauſe our Lord doth not ſo much regard the workes which wee doe, as the intention with the which wee doe them. It is much to be noted, that the Prophet doth not ſay, *ſuper dolores meos*, but onely *ſuper dolorem meum, addiderunt vulnera*, wherein it ſeemeth, that although the wounds which they gaue Chriſt were many, yet the griefe which he felt was but one. What meaneth this O good Ieſus, what meaneth this? the thornes which pierced thy braine, the ſtripes which opened thy ſhoulders, the nailes which tore thy ſinewes, the croſſe which crucified thy body, and the launce which opened thy ſide, doſt thou call all this but one dolour? The torments which Chriſt ſuffered were infinite, and the dolours which hee felt in his body were without number, but as *Moyſes* ſerpent did ſwallow vp all the ſerpents which *Pharaoh* had, ſo Chriſt in his paſſion did feele one griefe & dolour ſo bitter, that it did exceed all his other griefes and dolours. And yet without all doubt, this griefe was not to ſee his family diſpierced, nor to ſee his perſon martirized, nor to ſee his life ended, nor to ſee his credit and fame blemiſhed, nor to ſee his bloud ſhed, but to ſee his death and paſſion euilly employed. To call all thoſe torments one torment, and to call all thoſe griefes one griefe, is to let vs plainely vnderſtand that our good Lord did not grieue at, and feele ſo much the ſtripes which they gaue him, as hee was ſorrie to ſee that they did not profit them which did giue them him: becauſe the Sonne of God did not ſuffer but only

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for thoſe who made him ſuffer, neither did he die, but for thoſe who made him to die; it was another new death, to ſee that his death did them no good at all. O infinite good, O vnſpeakeable charitie, tell me I pray thee, why haſt thou not compaſſion of the ſtreames of bloud which are drawne from thee, and yet doſt ſhew great griefe for thoſe which draw it from thee? It is true that thou doeſt ſay, and it is euen as thou haſt ſaid, that is, that thou doeſt grieue more at their perdition, then thou doeſt thy owne paſſion: becauſe thou doeſt not die for the Angels which praiſe thee in Heauen aboue, but for men which kill thee below on the earth. *Caſſiodorus* vpon this place ſaith, That with the Iewes they doe crucifie Chriſt, and with the ſouldier they pierce his ſide, and he doth adde one wound vnto another, and one griefe vnto another, who not being content to commit one ſinne addeth another vnto it; and that which is worſt of all, that without conſcience or ſhame of the ſinne which he hath committed, doth praiſe himſelfe for cõmitting it. Dolour vnto dolour (ſaith *Anſelmus*) and wound vnto wound, and torment vnto torment, he doth add who in preſence and in abſence, doth defame his neighbour; inſomuch that we may well ſay of ſuch a one, that with the Iewes in preſence he doth crucifie, and with the ſouldier doth pierce with the ſpeare, who in abſence doth detract. *Tulit Ioab tres lanceas in manu ſua, & infexit eas in corde Abſalon*, ſaith holy Scripture, as if he would ſay, Vnfortunate *Abſalon* hanging by the haire vpon an oake, captaine *Ioab* came vnto him with three lances in his hand, and gaue him three blowes with it toward the left ſide, where the heart hath his ſeat, inſomuch that he gaue them with a good will, ſeeing he gaue them all three in the heart. The captaine *Ioab* did ſtrike him from the heart, and his father *Dauid* did feele his blowes from the heart. *Abſalon* was the ſonne of a King, and Chriſt was the Son of God; *Abſalon* was the faireſt of all men, and Chriſt fairer then all the Angels; *Abſalon* dyed on an oake, and Chriſt crucified on a croſſe; and with the death of *Abſalon* all the kingdome was pacified, and by the death of Chriſt all the world was redeemed. Chriſt and *Abſalon*, *Abſalon* and Chriſt, were of one linage, and deſcended from one princely tribe; and the greateſt myſterie which happened in this caſe was, that as it was neceſſarie that

Ioab

Ioab should kill *Absalon* against his Fathers will, so it was necessarie that the people of the Iewes should execute Christ, his Father being grieued at it: Insomuch that they killed these two great Princes, with great irreuerence and disobedience to their Father, and to the great profit of their soueraigntie. Who did kill King *Dauids* deare sonne, but captaine *Ioab*, the greatest priuado in his house? and who did put to death the sonne of God, but the people which he best loued? By the haire with the which young *Absalon* was hanged, are figured the holy cogitations and purpose which God had to redeeme the world, by the which good Iesus not onely being hanged, but also crucified, was nailed with three nails, and pierced with one speare. What other thing are the three Lances with which *Absalon* was lanced with on the oake, but only three bitter griefes and dolours, with the which Christ dyed on the crosse? the first thrust was the most dolour which he did feele by his torments; the second was the great pitty which he had of his mother; the third was the griefe which he had to see how little good his passion did: for being sufficient to redeeme a thousand of worlds, yet the Iewes alone did not benefit themselues by it. Not without many teares we write that which we now write, that is, that hee called one blow three blowes, because that with one blow he did kill three hearts, that is, the heart of his Mother who brought him into the world, the heart of the Disciple which he did adopt, and the heart of *Mary Magdalen* whom he did conuert; insomuch that *Ioab* did kill one heart with three blowes, and the souldier *Longinus* did kill three hearts with one blow. What man liuing did euer see the like, or which of the dead did euer heare the like, that is, that in the hart of one who was dead, there should be found three hearts aliue? O how small a time they remained there aliue, O in how short space they were thrust through with the speare: for the cruell speare not finding the maister, laide on blowes vpon his Disciples. *Origen* vpon this place saith, That the hanging of *Dauids* welbeloued sonne vpon a drie oake, was a figure of Christ who should be put to death on the rough crosse; on the which he did hang, rather with the haires of loue which he had to redeeme vs, then with the nailes with the which the Iewes did crucifie him. From the heart *Ioab* did lance

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the infant *Abſalon*, and more from the heart the Iewes did kill Chriſt: for after that he did riſe againe, if they could haue killed him againe, it is to be thought that neither conſcience nor ſhame would haue hindered them to doe it. Thoſe which of very rage and euill will, did pierce his body being dead, would they not haue killed him being aliue? *Leo* exclaimeth againſt the Synagogue and ſaith, What meaneth this O ſynagogue, what meaneth this? how cruell and fierce ſo euer the Lyon be, yet he doth neuer hurt him whom he ſeeth to lie proſtrate on the earth, and doeſt not thou ſpare him whom thou doeſt ſee dead vpon the croſſe? thou ſeeſt that the Sonne of God hath his face pale and wan, his eyes broken, his bones out of ioynt, his vaines without bloud, his fleſh torne in peeces, his head hanging downe, and yet without all pittie doeſt thou thruſt into his bowels to ſeeke his ſoule, which is departed aboue two houres a goe from thence?

Anſelmus ſpeaking with the ſpeare ſaith, O cruell ſpeare, O bloudy yron, what doeſt thou ſeeke anew in the ſide of my God and Chriſt? If thou doe ſeeke his diſciples, in the garden they fled from him; if thou ſeeke his fleſh, they haue crucified it; if thou ſeeke his bloud, it is ſhed in the ſtreetes; if thou ſeeke his garments, they are deuided among the hangmen; if thou ſeeke his ſoule, doeſt thou not know that ſhe is already gone to his father? What diddeſt thou finde O cruell ſpeare, what diddeſt thou finde within thoſe holy bowels, but onely the Sonne dead, and the mother in a ſound? What doſt thou hunt after, what wilt thou, wherfore doſt thou come to the mount of Caluarie, O cruell ſpeare, is it to ſeeke for this holy Prophet? If thou wilt take away his fame, he hath already loſt it on the Croſſe, if thou wilt breake his fleſh, the nailes haue already torne it, if thou wilt take his life from him, he hath already giuen his ſoule vnto his Father, and if thou wilt let him bloud in the ſide, doeſt thou not know that he is already dead?

Fac tibi arcam de lignis leuigatis, manſiunculas facies in ea, & bitumine linies intrinſecus & extrinſecus, oſtium autem arcæ pones deorſum, Geneſis the ſixt chapter, as if hee would ſay, It is my will and pleaſure, O patriarcke *Noe*, that thou make an Arke of light wood, and ſmall chambers within the ſame, and pitch her within

and

and without, that no water enter in; and in the ſide of the ſame Arke thou ſhalt make a little gate, by the which all ſuch may goe in and out, which ſhall be ſaued in her. Although this glorious figure hath beene very well declared by many, yet we will ſeeke ſome farther myſteries in it, and if we can finde none, it is becauſe we cannot vnderſtand it, and not becauſe there is not much to ſay of it. Firſt of all we ſay that *Noes* Arke the which the holy Scripture doth ſpeake of, is our bleſſed and holy mother the Church, out of the which no man can be ſaued, as out of the Arke no man did eſcape vndrowned. Becauſe there are out of this Arke, all Moores, Iewes and Pagans, they are all drowned; and becauſe there are within the Arke all good and faithfull Chriſtians, they are all ſaued; and that man was borne in an vnhappy houre which doth not beleeue that they are deceiued, and we ſure that we be not deceiued. For God to command that the Arke ſhould be made of light, and not rotten wood, was to let vs know that his Church ſhould be builded of honeſt, vertuous, and holy perſons; which is alſo moſt true, becauſe that in the Church of God, there is no rotten boord of couetouſnes ſuffered, nor any heauy beame of pride admitted. The boords of that Arke did neither rot with moyſtneſſe, nor ſinke with waight, nor ſlit and cleaue with age, nor breake with the tempeſt: by this wee ſay, that the true and faithfull Chriſtian, neither the waters of tribulation doe drowne, nor the winde of proſperitie throw downe, nor the worme of couetouſnes gnaw, nor the workes of temptation feare, and amaze. We will not ſay that the Chriſtian which doth liſt vp ſaile in proſperitie, and is preſently drowned in aduerſitie, is of the Church, but onely in the Church; for as there doe goe many thinges in a ſhip, which are not of the ſhip, ſo there are many in the Church of Chriſt, which are not of Chriſt. Who is hee who goeth in the Arke, and yet is not of the Arke, but onely he who calleth himſelfe a Chriſtian, and yet is no Chriſtian?

The Lyon and the Beare were with *Noe* in the Arke, and were not of the Arke; and wicked *Iudas* was in the Church with Chriſt, and yet was not of the Church; and in like manner let no man thinke that it is inough to be baptized, if withall he doe not keepe the Goſpell. God did alſo command *Noe*, that he ſhould pitch well,

well his Arke within and without, and in this caſe we dare affirme, that the clay or pitch, with the which God did command to pitch the Arke, are loue and charitie, which doe faſten and glew together, all thoſe which be of the Catholicke Church, the which loue and pitch is occupied within and without, when we loue God in whom we beleeue, and our neighbour with whom we conuerſe. S. *Barnard* ſaith, If the ſhip receiue water, it is becauſe the boords be not well ioyned, or becauſe they be not well pitched: and ſo in like manner, honour and credit is loſt, and wealth conſumed, becauſe mens wils are not agreeing, and becauſe euery man will follow his owne opinion: becauſe it is not poſſible that there ſhould be charity, where the wils be diſcordant. God did alſo command *Noe* to make in that Arke not great, but ſmal chambers, nor large, but little narrow manſions, to let vs vnderſtand therby, that there ſhould be in the church of God, many holy perſons & of ſtrait life, in which as it were in the Arke of *Noe*, God would protect thoſe whome the world would hate, and take & keep to himſelfe thoſe whome he ſhould beſt loue. They are much bound vnto our Lord whome it hath pleaſed to put in the Ark of the Catholike church, & thoſe moſt of all whom he hath called out of the world to ſome ſtraite Religion; becauſe he hath not called ſome, which if they had bene called, would peraduenture haue ſerued him better, then they doe, & offend him leſſe. It is alſo to be noted, that *Noes* Arke being three hundred cubits long, and fiftie in height, and thirty in bredth, God did commaund that he ſhould be ended & made perfect in one cubit; wherin he did let vs vnderſtand, that how far different ſoeuer one degree be from an other, in the Church of God, notwithſtanding they are all ſummed vp in one, that is, in beleeuing in one onely true God. For all eſtates and degrees to end in one eſtate and degree, and all cubites to be ſummed vp in one cubit, what other thing was it, but that all Kings and Kingdomes of the world ſhould be conuerted to the Faith of one onely Chriſt? The gate which God cómanded to be made in the ſide of the Ark, was a figure of the wound of Chriſt his ſide, which was pierced with the ſpeare, and thereupon it is, that as none did ſaue himſelfe, vnleſſe he did enter in at that gate, euen ſo there ſhall no man enter into glory, if hee doe not firſt waſh himſelfe with the bloud

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which issued out of that wound. *August.* vpon Genes. saith, O high mystery, O great secret of thee my God, for as in the side of the Ark there was a gate, by which, all which were saued entred in, so in the side of Christ, there was a wound, out of the which, all the Sacraments of the Church did spring; that is to wit, the bloud with the which we were redeemed, and the water with the which we are now baptized. It is likewise to be noted, that the Arke was fastned without with a bolt; but the Son of God doth alwayes keep his wounds open, the which doth easily appeare in that, that the Sacraments which in the old law were hidden and shut vp; in the passion of Christ were laide open vnto vs: insomuch that all that which the Lord did keepe shut in the Synagogue, the lance did open in the Church. St. *Augustine* vpon S. *Iohn* saith, Doe not think that the Euangelist did vse this word *Aperuit*, by chance, and not say *Vulnerauit*, that is, that he did not wound, but open Christ his side with a thrust of a speare; because that the Sacraments were of such force which did flow frō thence, and the mysteries so marvailous, which he did discouer by the blow, that the speare seemeth rather a key which did open, than a speare which did wound.

Chrisost. saith, With the water of the red sea, the Ægyptians were drowned, and with the bloud of the Lamb, the Iewes were deliuered; so in like manner the bloud of this holy Lamb, was to our redemption, and the water which did flow from him, was to our purification: in such sort, that the bloud did run to redeeme the captiue, and the water gushed out, to wash the weake. When we say that the Sacraments did flow out of Christ his side, it is to be vnderstood of two only, that is of the supper of our Lord, which we receiue, and of Baptisme, by which we are made Christians. *Hilar.* saith, Euen as *Adam* his side *Eue* was formed, so of Christ his side the Church was made: that is, when there did flow out of ý holy body, bloud and water, the which flowing was very miraculous, because that out of a dead body there cānot run cleare bloud, nor out of a dead carcas, issue cleare water. *Remigius* saith also, that the bloud which did issue out of Christ his side, was true bloud, & the liquor which did run with it was pure water, and not corrupting fleame; for Christ being as he was, the highest and purest truth, could not speake any false word, nor make any fained worke.

CHAP. LI.

CHAP. LI.

How that at the foote of the crosse, they did deuide Christ his garments with knines, and on the top of the crosse, his heart with the blowes of speares.

INgredere in medio rotarum, & imple manum tuam prunis ignis, & effunde super ciuitatem, said God by *Ezechiel* in the 10. chap. vnto a man whome he did send to visit the Citty of Ierusalem, as if hee would say; I say vnto thee man who doest goe to visit the people of Israell, put thy selfe in the middest of the wheeles, which are vnder the Cherubin, and take vp with thy hand, a great handful of coales, and cast them together vpon Ierusalem. In holy Scripture all figures are wonderfull, and among them all, those of the Prophet *Ezechiel*, were most of all esteemed of the Iewes, and hereupon for their excellency, there was a law made by the Synagogue, that the visions of *Ezechiel*, the Priests onely should read, and not declare and open them vnto the people.

What are the two wheeles which the Prophet did see, neere to the riuer Cobar, but only the diuine and humaine nature, of which the humanitie of the Son of God was framed? hee calleth the one and the other a wheele; for as in a wheele, there is neither beginning nor ending, euen so in the loue of his humanitie, and in the essence of his diuinitie, the Angels finde no beginning, nor men shall finde no end. Who was he whom the Prophet did see in the middle of those great wheeles, but the most holy and sacred soule of the Son of God, the which was shut vp in the one nature, and vnited vnto the other. It is much to be noted, that that person whom hee did see, did not leane more vnto the one wheele, then vnto the other; but did sit in the middest of them both, thereby to let vs vnderstand, that the humanitie of Christ was no more God than he was man; nor more man than God: we meane that he was neither pure man, nor pure God; but true God and true man.

man. In the middle of thoſe two wheeles, *Ezechiel* did ſee the ſoule of the word; for from the firſt inſtant of his conception, hee did enioy the one wheele which was his diuine Eſſence, and did taſt of the other wheele, which were the paſſions and affections of humane nature. It doth not want a myſterie, that the two wheeles did moue together, and went together; to teach vs that the Sonne of God, did ſo behaue himſelfe in his workes, that he neuer did ſo high a myracle, but there was alſo his humanity; nor neuer did ſo meane a thing, but his diuinitie did alſo ſhine. What is the handfull of quicke burning coales, but the heart of Chriſt, full of enflaming loue? It is very notorious in Scripture, that the Son of God is called a hand, as *Mitte manum tuam de alto*, and *Fiat manus tua vt ſaluet me:* For euen as the hand doth proceede from the arme, and is another thing from the arme, and yet of the ſame Eſſence that the arme is, ſo the Sonne of God doth proceede from the father, and is the ſame Eſſence with the Father; and yet a diſtinct perſon from the Father. How pleaſant and delightfull it is to fill the hand with Roſes, ſo painefull it is to fill him with coales; becauſe the Roſes ſmell, and the coales burne. What doth it ſignifie that the hand was but one, and the coales many; but that the perſon of God was but one, and the coales of torments and dolours, which they did loade that perſon withall, infinite? Wilt thou ſee that the hote coales of his loue, and the braſers of his dolours were infinite; mark how he doth not bid him take a few coales, but that he ſhould fill his hand with them, to let vs vnderſtand, that his loue did exceede the loue of all the Angels, and his dolours exceed the dolours of all the Martyrs. What did it meane, that the viſitor of Ieruſalem, could hold no more coales in his hand, but that in the ſoule of the redeemer of Ieruſalem, there could be no more loue, nor in his body greater griefe? Dooſt thou not thinke that he hath his hand full of coales, who loueth thee ſo well, thou not ſeruing him; and ſuffering ſo much for thee, thou not deſeruing it? What doth it ſignifie, that the coales of the viſitor of Ieruſalem, were of the fire of the Cherubin which did alwaies burne, but that the loue which Chriſt did beare in his heart, was neuer extinguiſhed, nor euer at an end? What did it figure that God did cõmand, the reformer of Ieruſalem, to caſt all thoſe coales vpon all the

earth, but that the bloud and loue of Christ, should purge and make cleane all humane nature? What doth the opening of his hand signifie, and the deuiding of the coales, but onely that hee doth suffer his heart to be opened, because he would put vs in his entrailes? When O good Iesus, when diddest thou open thy hand, to cast abroad the coales which thou haddest kept for vs; but when thy heart was opened, for to bestowe those fauours vpon vs, which thou haddest promised? In the olde Testament Christ doth command him to fill his hands with coales, and in the new Testament he saith, that hee did come to put fire in all the world; and if wee will well vnderstand it, the fire which hee doth put in the world, is nothing else, but the exceeding great loue which hee beareth to all the world.

Origen vpon *Ezechiel* saith, That if wee will expound the Prophet, and vnderstand Christ, wee shall finde, that to carrie hote coales in the hand, and bind himselfe to set fire in all the world, is nothing else, but that as the world doth make all worldlings fools; so Christ doth make his chosen full of loue. Our Lord hath many gifts to bestow, and many graces to deuide, but as long as this life doth last, I desire no more graces of him, but that it would please him onely to bestow vpon me, one couple of choise holy coales; the one to burne my ordinarie vices, and the other to consume my disordered desires. O good Iesus, O the loue of my soule, seeing thou doost bid me call and thou wilt answere me, and bid mee to aske and thou wilt giue me; I doe not aske of thee bread to eate, nor wine to drinke, nor Roses to smell to, nor any dignity to be honored, but some of thy coales to burne me: because it is a vsuall thing, which thou doost obserue with thy elect, to burne the faults which thou doost finde in them, and bestow thy graces afterward vpon them. Open then O good Iesus, open then thy hand to giue vs thy coales, and open thy heart to giue vs thy bowels, because it is very needfull that we haue coales, which may make vs feele thy dolours; and also that thou giue vs thy bowels, to tast of thy loue. What did breake thy hands but the nailes, and what did open thy side, but the speare? and seeing that it is so, how is it possible, that hauing thy hands broken, that thou shouldest not giue vs part of thy griefe, and hauing thy bowels open, that thou shouldest not commu-

communicate thy loue ? O (ſaith *Anſelmus* in his Meditations) who could haue beene the yron of that ſpeare, or the ſpeare of that yron with the which they haue opened thy ſide, and gone in to ſee thy bowels, the which were ſo enflamed with loue, that without compariſon it had beene a greater matter, to ſee the loue with the which thou diddeſt die, than the death which thou didſt ſuffer. O good Ieſus, O redeemer of my ſoule, how is it poſſible that I ſhould be thine, or call my ſelfe thine, vnleſſe thou doe impart vnto mee the coales of thy hand ? why thinkeſt thou O my good Lord, why doe I with ſo many teares aske coales here to burne me, but becauſe in the other world, thou ſhouldeſt giue me Roſes to comfort me ? O what a comfort it is for the Prophet to ſay, that our Lord hath not the fire of his loue at his feete to ſpurne it, nor at his ſhoulders to forget it, but in his hand to beſtowe it, becauſe God doth nothing more willingly then loue; nor is pleaſed with nothing more then with loue. *Peccatum Iudæ ſcriptum eſt ſtilo ferreo, in vngue adamantino*, ſaith *Ieremie* the 17. chap. as if hee would ſay, Among the feareſull viſions which our Lord did ſhew vnto mee, one was, that I did ſee the ſinne of the Kingdome of Iudea, and Samaria, written with a pen or a penzill of yron, and in a naile, as hard as an adamant, the which was ſo faſt graued in, and ſo deepely printed, that it could neither be ſcraped out with a kniſe, nor waſhed away with water.

Ierome vpon this place ſaith, that the Prophet ſpeaking in this place of ſinne and idolatry, which could neuer be cleane blotted out of Iudea and Samaria, but the more they did encreaſe, the further they waded in Idolatrie, and the more they forgot their God. But ſome thinke that *Ieremie* did meane, the ſinne which the Iewes committed againſt Chriſt in his death, whoſe puniſhment ſhall dure vntill the end of the world, becauſe they ſhall not know their error, vntill the comming of Antichriſt.

Damaſcen expounding *Ieremie*, ſaith, That as when we ſay the Prophet, *Dauid* is vnderſtood; when the Apoſtle, S. *Paul*; and when wee ſay the Redeemer, Chriſt is vnderſtood: ſo when the Scripture doth ſay nothing but ſinne, the ſinne of *Adam* is meant; the which ſinne, although it were very well by the Sonne of God redeemed, yet it is not throughout all the world wholy blotted

with a pen of yron. This sinne was engraven in our hearts, for although as we haue said, it was well redeemed by Christ, and as we know, taken away by Baptisme, yet there doth remaine in vs a thousand inclinations to sinne, and small strength to resist. That olde sinne being deepely engraven in our hearts, how should wee possibly become vertuous, if with the grace of our Lord we were not succoured and ayded? What doth *Ieremie* say, when he saith, That that sinne of Iudea, was written with a pensill of yron; but that, that sinne was the first yron of the world? What other thing did it signifie, that that sinne was written in an Adamant stone, the which cannot be broken but with hote bloud; but that all the sinnes which were in the world, should be made cleane with the bloud of Christ? And because the trueth should answere vnto the figure, God his holy prouidence did so ordaine, that the sin which was engraven with a pensill of yron, should be blotted out with the bloud which the speare did draw out of the side of Christ: insomuch that that which was written with a pensill of yron, was blotted out with the yron of the launce. The Prophet doth not say, that in the diamond the sinne did growe, but after the sinne was committed, it was graven with a pensill in it: to let vs vnderstand thereby, that with vs the fault did growe; and that on the diamond of the Sonne of God, we doe afterward load the punishment. O how happy all we be, which come after Christ; seeing they did see the pensill, with the which the sinne was written: and wee haue seene the yron of the speare, with the which it was blotted; in so much that by the same wound, where the speare did enter in, to see Christs side, the bloud did issue out, with which the sinne was washed.

O my soule, O my heart, seeing that you are nothing else but yron of sinne, you should ioyne your selfe with the yron of the speare, to the end that you may enter in both together, to that holy side, out of which be you sure, you shall not goe out, vntill you see your selues cleansed of all your faults.

If the glorious Apostle Saint *Thomas*, of one incredulous, became a most faithfull Christian; for no other reason, but because he did put his hand into Christ his side; What riches O my heart wilt thou draw out of that breast, if thou wilt diue into him? If

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the great Euangeliſt S. *Iohn*, by ſleeping vpon his holy breaſt, did ſee all the diſcourſe of the Church, what ſhould he not haue ſeene, and what ſhould hee not haue attained vnto, if the blowe of the ſpeare had beene giuen, and he ſhewed himſelfe at the gate?

Saint *Barnard*, *De planctu virginis*, ſaith, What meaneth this, O Ieſus what meaneth this? Is thy head pierced full of holes with thornes, are thy hands broken with nailes, thy ſhoulders opened with ſtripes, and haddeſt nothing left but thy breaſt, which ſeemed ſound and entire, and yet dooſt thou giue thy conſent, that they ſhould ſtrike it with a ſpeare, and open thy ſide with a launce? O glorious yron, O happy ſpeare, now that thou haddeſt the heart to enter into that holy ſide, how haddeſt thou courage ſo ſoone to come out? by ſeeing onely the garments of the Sonne of God white, and his face white, S. *Peter* would haue made three Tabernacles in thoſe mountaines, and wouldſt not thou O cruell ſpeare make one, hauing ſeene his bowels? O how happy was the mountaine where that ſpeare did growe, O how happy was the forge where that yron was forged, ſeeing that hee and no other, was worthie to open the ſide of the Sonne of God, and thruſt in, to ſee his bowels. Hitherto S. *Barnard*. The thornes (ſaith *Anſelmus*) did onely meete with the braine, the cordes with bones, the ſtripes with fleſh, the nailes with ſinewes; the ſpeare onely was happy, ſeeing hee did meete with Chriſt his heart, and ſee the bowels with the which he did loue vs. *Vbertinus* ſaith, Thou didſt giue O good Ieſus, thou didſt giue to the thiefe Paradiſe, thy mother to thy coſin, the Church to *Peter*, to *Nicodemus* thy body, and thy bloud to the world; and therefore hauing nothing left to thy ſelfe, but thy heart, why dooſt thou giue licence to the ſpeare, to part it in the middeſt?

What doth he denie who denieth not his heart, and what doth he not deuide, who deuideth his heart? he had deuided his skinne with the pillor, his haire with the hangmen, his bloud with the ſtreetes, his garments with the torturers, and his heart which remained he would deuide with *Longinus*; inſomuch that like a perfect religious man, hee would giue away the property of his owne heart. What doth there remaine vnto thee O my redeemer (ſaith *Simon de Caſſia*) ſeeing that at the foot of the croſſe, they did de-

uide thy coates with kniues, and on the crosse deuide thy heart with speares? Be you present O my soule, at this deuision of his heart, for seeing our good Iesus doth consent that his heart shall be deuided, it is a token that he will bestow him. If in this pittifull passage, you doe not fall asunder, O my members, and if at the thrust of the speare you doe not gush out fountaines of teares, O my eies, and if thou doe not deuide thy selfe, O my heart, why doe I keepe thee in my body, or why doe I liue in the world?

S. *Augustine* vpon S. *Iohn* saith, that there be many which deuide their garments among their friends, and many which among their kinsfolkes deuide their Iewels, but onely the Sonne of God was hee who bestowed among vs the heart which he had in his breast, and the bowels with the which he loued vs, and not only that, but he gaue vs himselfe also with them.

Cyrillus vpon S *Iohn* saith, That it doth not want a mysterie that the Sonne of God did suffer them to open his side being aliue, but presently after that hee had yeelded vp his ghost vpon the crosse; thereby to teach vs, that at the very instant, when hee did loose his life, immediatly the gate of glory did open: insomuch that with the selfe same stroke, they did breake Christ his bowels, and open vnto vs the gates.

CHAP. LII.

The mysteries of the speare are ended, and of the great ingratitude of ours, for the shedding of his bloud.

Sanguinem innoxium effudit Manasses multum nimis, donec impleretur Ierusalem vsque ad os, saith the holy Scripture, *Reg.* 4. chap. 2. as if he would say, Cruell *Manasses*, did shed in Ierusalem so much harmeleſſe bloud, that it came vp vnto mens beards. The Scripture could not paint *Manasses* cruelty better, then to say that hee was a King vnto whom clemencie did belong, and that it was the bloud of innocents which hee should haue defended, and that hee did shed it in Ierusalem, which was a holy place;

place; and that there was so much bloud, that it did come vnto mens mouthes; that is, it was talk for euery man in the Commonwealth.

Gregorie in his Pastorall doth say, That because Prelates are as it were gardians of mens soules, and maintainers of their subiects fame and credit, with King *Manasses* hee doth shed innocent bloud, who doth not keepe his subiects person, nor defend his credit; because that oftentimes a man had rather be pricked in a veine, then touched in his fame. If it had beene prophane bloud, or if it had beene shed in a prophane place, God would not so much haue cared for *Manasses* cruelty, but because he did shed it in a holy place, and was the bloud of holy persons, the Scripture doth lament it, and God doth punish it, whereof wee may inferre that no man can iniurie or euilly entreat a good man, but God will be offended at it.

Holy places, holy religion, and holy men, ought to haue great priuiledges, and be defended by their superiours, because that in the merit of the good, the naughtie and wicked doe liue. Comming then vnto our purpose, there is nothing in mans life whereof men shew greater niggardnesse, then of their own bloud, for not hauing an eie ouer that, as it issueth out of the body, the soule departeth also. It is likewise to be considered, that there is no member in all mans body which resteth not quiet in his place; the bloud excepted which walketh throughout all the body, and thereupon it is, that the body being the seat of the bloud, and the bloud the seat of the soule, and the soule in euery part of the body, a man hath no longer life, then he doth keepe his bloud in his body. When cruell *Nero* did command that *Seneca* his master should be killed, the poore old man chose to be put into a bath, and there commanded a veine to be opened, so that as his bloud diminished, his death drew on, and when his bloud was all out, his soule went out with it. O high mysterie, O inspeakeable Sacrament, seeing that in the bloud, wherein men shew greatest scarcenes and niggardnes, the Son of God did shew greatest franknes, as it doth easily appeare, because that no man doth shed his bloud, but by constraint, and no more then well he may, but the Sonne of God did shed vntill hee had no more. The bloud which hee had

in his fleſh he did ſhed at the pillar, that which he had in his head the thornes did draw out, that which hee had in his veines the nailes did take away, that which he had in his ſhoulders the laſhes did ſhed, and that which he had in his heart, the ſpeare did draw out, in ſo much that if *Manaſſes* did ſhed bloud vntill it came to the mouth, good Ieſus did ſhed his vntill there was no drop left.

The members of Chriſt his body, had their end and limmits if they had beene meaſured, his bones had their waight if they had beene waighed, and his haire were in number if they had beene counted; but the bloud which our bleſſed Sauiour did ſhed for thee and for me, what waight was there in the world to waigh it, or what iudgement did ſuffice to value it? When thou ſhalt ſpeak (ſaith *Hugo de ſacramentis*) of the bloud which the Sonne of God did ſhed for thee, why doeſt thou diſpute whether it were much or little, ſeeing thou knoweſt well that he left not one drop in his body? he doth giue it without count, and wilt thou haue a reckoning of it? *Barnard* ſaith, That to the bloud which King *Manaſſes* did ſhed, the Scripture doth put a limmit and an end, becauſe it came vnto mens mouthes, but vnto that which our holy Lord did ſhed there is no meaſure put, ſeeing hee gaue vnto euery man vnto the top of the head: becauſe that good Ieſus was not content to ſhed aboundantly onely to redeeme vs, but hee did make alſo pooles of bloud to bathe vs. In theſe pooles *Iudith* did bathe her ſelfe, before ſhe had the victorie ouer *Holophernes*, in theſe pooles *Naaman* did bathe himſelfe, when hee was healed of his leaproſie; my meaning is, that in theſe pooles thou ſhouldeſt bathe, O my ſoule, if thou wilt be made whole of thy offence, becauſe that no man doth bathe in theſe holy bathes, who falleth ſicke againe. The bloud which *Manaſſes* did ſhed was innocent bloud, and the bloud which Chriſt did ſhed was alſo innocent bloud, and the difference betwixt thoſe two blouds was, that *Manaſſes* did ſhed other mens bloud, but that which Chriſt did ſhed was his owne: whereof it doth follow, that the iuſtice which our Lord ſhould haue done vpon our ſoules, hee did it wholy vpon his owne perſon. If the bloud (ſaith *Barnard*) which *Manaſſes* did ſhed was innocent bloud, the Son of God is innocency it ſelf: & if the bloud which the tyrant did ſhed was holy, our Lord was holines it ſelfe,

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and that which cannot be ſpoken without teares, is, that in our ſweet Ieſus more then in any other, holineſſe was defamed, and innocencie executed. He being moſt holy they did defame him to be the greateſt ſinner, and being moſt iunocent, they did puniſh him like vnto a malefactor; in ſuch ſort, that on the alter of the croſſe, they made a cruell butcherie of his perſon, and put his credit and fame to ſale. *Damaſcen* ſaith, That if the Sonne of God, would haue ſhed no more bloud then was needfull for vs, it is certaine that of one drop, halfe had beene much: but becauſe he would make our redemption honourable and copious, he made a free mart of his bloud, in which euery man might buy franckly without recompence.

Auguſtine vpon Saint *Iohn* ſaith, That Phyſitians are very liberall in letting other men bloud, and very warie in letting themſelues bloud, which is not ſo in the Sonne of God, who when he ſhould haue let the ſicke bloud in the arme, did let himſelfe bloud in the ſide, and that not with a Barbers lancet, but with *Longinus* ſpeare: ſince the beginning of the world, who did euer ſee or heare, that the Phiſitian ſhould let himſelfe bloud to cure and heale his patient? O good Ieſus, O the loue of my ſoule, ſeeing that thou doeſt caſt my infirmitie vpon thy humanitie, and doeſt vnburden me of my fault, and take the puniſhment vpon thy ſelfe, why doeſt thou make ſuch a cruell anotomie of thy members before that thy ſoule hath left thy body? Now that thou wilt cure me in thee, and now that thou wilt let thy ſelfe bloud for mee, why doeſt thou onely let thy ſelfe bloud with a Lance, ſeeing that all the world doth it with a ſmall lancet? And albeit, that it did pleaſe thee to be let bloud with a ſpeare, why wouldſt thou haue him to be thy barber which was blinde? and being blinde why wouldeſt thou haue him ſtand on the ground, and thou on high? Now that thou doeſt vſe this ordet in letting thy ſelfe bloud, and on high, and with a blinde man, why doeſt thou let thy ſelfe bloud in the ſides, when all the world doth let himſelfe bloud in the vaines?

Theſe are myſteries O good Ieſus, theſe are myſteries, why doe not ſome of the dead riſe out of their Sepulchers to helpe me to weepe them. It was the pleaſure of our good Lord to ſuffer all

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this to binde me more vnto him, and to iniurie himselfe; for as all other men doe flee the occasions of trauels, so the Sonne of God did seeke the meanes to receiue torments. *Barnard* saith, Who vntill this day hath receiued so many torments for his owne health, as good Iesus hath done for other men?

O thou wilfull and cruell speareman, if thou goe about to thrust through some malefactor, or robber by the high way, who is comparable with me in the world? If thou goe to let any sicke man bloud, who is so frozen in sinne like vnto my selfe, and so obdurate in wickednes? Leuell then thy speare to this my side, and open my putrified heart in the middest, because the wickednesse and infirmitie is not in this redeemer, but in this sinner, as thou shalt easily see, because thou doest driue out of him nothing but bloud, and out of my bowels nothing but filth and corruption.

Nunquid non dixi vobis, nolite peccare in puerum, & non audistis me, en sanguis eius exquiritur, said *Ruben* vnto his bretheren the children of Israel, Genesis 42. as if he would say, I did oftentimes tell you, and also intreat you, that you would not sell your brother *Ioseph* as you did, vnto the Muliters in Ægypt, but you gaue me no credit: behold now the houre is come, in which he doth aske you an accompt of his bloud which you solde.

It is very true that *Iob* doth say, *Quod non est qui de manu tua possit eruere*, seeing that the children of Israel did sell their brother *Ioseph* for meere enuie and malice because they thought him to be in greatest credit with his father, and the likeliest to haue the greatest part of his wealth, but through the prouidence of God it fell out afterwards, that they did obey him for their Lord, whome before they would not haue for their brother.

St. *Augustine* doth say, That be it timely, or be it late, our Lord doth alwaies reuenge vpon the wicked, and those which escape best are those whome he doth chastise in this world, to pardon in the other, for otherwise there is no greater punishment in this life, then not to be punished in this life. It did seeme vnto *Iosephs* bretheren, that they should be greatly iniuried and discredited, if he being the youngest in age, should become the greatest in dignitie: which rule in the prouidence of God, hath no place, because that in the bestowing of his graces, he doth not look which

brother

brother is first, but who before him doth best deserue. *Ismael* was borne before *Isaac*, *Esau* before *Iacob*, *Ruben* before *Iudas*, *Amon* before *Salomon*, but in Christ his line, and also in the succession of his houses, the second children were preferred before the first, and the first depriued of their eldership. Saint *Ambrose* saith, That it doeth little auaile vs to labour to set vp him whom God will put downe, or goe about to pull him down whom God will exalt, for to doe the one, and to hinder the other, because God hath no need of mans fauour, but onely of his owne proper will, he doth all thinges as he will, and nothing but as he ought.

Comming then vnto our purpose, it is to be noted, that the Sonne of God seeing, that there was no man aboue in heauen, he came downe to buy them on earth: and hauing a determined purpose, to buy that which was good, and not to returne again without his marchandise, he did buy so deere peniworthes, that it was well seene by him, that he was not moued thereunto by necessity, but only of meere charitie. He did not buy vs with golde nor siluer, but with his precious bloud; and the payment which he did giue for vs, was not according vnto reason, but by ouerpaying for vs: for if he would haue bought vs according as our humanity did merit, with one halfe of halfe a drop, he should haue bought all that was in heauen and in earth.

S. *Basill* vpon those wordes of the Psalme, *Benigne fac*, saith thus, Our Lord did vse great benignity towards vs, seeing that he bought vs with his person, & paid for vs with his bloud, insomuch that if he had had any thing that had beene better, a better he would haue giuen for vs; but to be briefe, what can a man giue of a greater price then that which doth cost him his owne life? Vntill this day, that man hath not bene seene, who hath bought a treasure with the exchanging of his bloud, but when the time of payment commeth, the buyer doth either open his chest, or vnknit his purse, or giue a pawne, or his word is credited, insomuch that if the bargaine should be the preiudice of his wealth, yet it should not reach to the damage of his person. If the Son of God would haue obserued these conditions, and thought vpon those pretences, hee would neuer haue bought vs so deerly, nor haue shed his bloud so bountifully for vs: but because his goodnes was

rather

rather to ſaue vs, then preſerue his owne life, when they asked the paiment, in ſtead of commanding his cheſt to be opened, he conſented that his vaines ſhould be broken. O precious vaines, O holy bloud, why doeſt thou iſſue out of his precious ſide, to water the dunghill of the mount of Caluarie, ſeeing that if one drop ſhould fall in hell, all the damned would be ſaued? If hee would giue the dead licenſe to riſe out of their graues, and would ſuffer the Angels to come downe from Heauen, they would fit hard by one drop of that bloud, and ſtriue whoſe it ſhould bee; becauſe that neither in heauen, nor in earth, they ſhall finde any relicke like vnto it. *Hillarius* ſaith, O how highly we ſhould eſteeme it, to ſee that the Sonne of God is our Lord, ſeeing he did create vs, our brother ſeeing he did make himſelfe man, our redeemer ſeeing he did redeeme vs, and our maiſter ſeeing he did buy vs; and that which moſt of all we ought to wonder at, is, that if by right becauſe hee bought vs we are his bondſlaues, yet by loue he doth entreat vs like vnto brothers: for *Ruben* then to entreat his brothers, that they would not ſinne againſt *Ioſeph* their brother, was to teach vs that we ſhould commit no treaſon againſt Chriſt our brother, nor doe any ſinne againſt him, for if we doe, we ſhall as grieuouſly be accuſed of ingratitude, as the Iewes were of murder.

Baſill vpon theſe wordes, *Quid retribuam Domino* ſaith, Seeing I am a greater debter vnto Chriſt, becauſe he did redeeme me, then becauſe he did creat me, will it not be pardie as great a fault, not to acknowledge his death, as to put him to death? *Cyrillus* vpon St. *Iohn* doth ſay, That ſeeing the Creator of the world did buy vs, and that very dearely, we are bound to ſerue him like vnto bondmen, or reſtore him his money into his hands againe, the which was neither gold nor ſiluer, but of the coine of his precious bloud: the which we doe then reſtore him, when we liue in his holy ſeruice, and die in his Catholike faith. Saint *Auguſtine* in one of his ſermons vpon the Martyrs doth ſay, That for no other cauſe the martyrs did ſuffer themſelues to be quarrered in peeces by the tyrants, but becauſe they would beſtow their life for Chriſt, as Chriſt had giuen his for them; inſomuch that in the ſame coine that they were bought, they repayed Chriſt againe,

that

that is, reproch for reproch, danger for danger, bloud for bloud, and life for life.

I am much afeard O good Ieſus, I am much afeard of that ſpeech, *En ſanguis eius exquiritur*, that is, that I ſhall be called to an accompt, how I did helpe my ſelfe with thy precious bloud: whereof I ſhall giue a bad reckoning, ſeeing that I doe ſcarce keepe it in memorie, becauſe that as much as I doe loue and cheriſh my ſelfe, ſo much I forget thee.

O good Ieſus, O redeemer of my ſoule, if the bloud of *Abell* doth aske for iuſtice of *Cain*, who murdered him, if the bloud of *Ioſeph* doth aske for iuſtice becauſe he was ſolde, if the bloud of *Naboth* doth aske iuſtice at God his hands, becauſe he was ſtoned, will not thy bloud aske the like of me, ſeeing that I am ſo vngrateſull for it? O dreadfull ſpeech, O terrible word, *En ſanguis eius exquiritur*, that is, they call for a reckoning, not of *Ioſephs* bloud, whome they did ſell to the Muliters, but of the bloud of Chriſt which is laid vpon the Chriſtians: all which if they ſhould be nought, to ſo much the greater paines they ſhould be condemned, with how much the more precious bloud they were redeemed. *Vbertinus* ſaith, It is very conuenient that we ioyne our heart with his heart, our ſide with his ſide, our bloud with his bloud, and our loue with his loue, for it is not reaſon that we haue the eares of our heart ſhut, ſeeing that hee hath alwaies the gates of his bowels open for vs to enter in. Marke and note well how our friends doe open their houſes vnto vs, becauſe we ſhould goe in, their garners becauſe we ſhould take corne, their Cellers becauſe we ſhould take wine, and their cheſtes to ſhew vs their treaſurie; but yet they doe not open vnto vs their heart, to know what is in him, becauſe there is no friend ſo deare in this world, nor any heart ſo cleare, which hideth not ſome hidden ſecret in his breaſt.

Only the Sonne of God was he, and is, which vnto his friends neuer denyed any fauour, nor in their need neuer failed them, nor neuer hid ſecret from them, nor neuer ſhut gate againſt them, in ſuch ſort that he would not only that the ſpeare ſhould make vs a high way by his ſides, but that we ſhould alſo ſee that which was in his bowels.

Seneca vnto *Lucillius* saith, That we are commonly glad, that our neighbours should see the eyes we see with, the hands which we labour with, the feet we goe with, and the tongue which wee speake with, but we would not that they should see that which in our hearts we thinke, and the secrets we keepe in them; because there are such deepe matters in mans heart, that if it were possible not to doe it, a man would not trust his owne heart.

Thou art not O good Iesus, thou art not of this condition and qualitie, but because that thou wouldest shew that thou didst not keepe thy high treasures in thy chests, but in thy bowels, thou didst suffer the speare to open them, because euery man might clearly see them; and that which is most of all to be wondered at is, that the gate which in thy holy side the yron of the speare did make, thou doest vntill this day keepe open aboue in thy glory.

CHAP. LIII.

How Ioseph *of Aramathia did aske* Pilat *for Christ his body, and of the circumstances of asking it.*

POst hæc autem roganit Pilatum Ioseph ab Aramathia, vt tolleret corpus Iesu, & permisit Pilatus, saith St. *Iohn* in the 19. chapter, as if he would say, After that Christ his side was opened with the speare, and he giuen vp his spirit vnto his father, it happened that a Cittizen of Ierusalem, who was called *Ioseph* of Aramathia, a Noble man and a iust, and a secret Disciple of Christ, did goe boldly to *Pilat* to craue Christs body of him to the end he might burie him. The Captaine of the guard, called *Centurio*, giuing notice that he had left Christ dead, because he did see him yeeld vp his ghost vpon the tree, *Pilat* did condiscend vnto *Iosephs* request, that is, that they should burie that holy Prophet. Before that the Son of God went vp to the crosse, and after that he was vpon the crosse, and after that he was dead vpon the crosse, the first person who shewed him pitty and fauour, was great

great *Ioseph* of Aramathia, for if the theefe and the Centurion did shew themselues to haue compassion on Christ, it was in wordes, but that which *Ioseph* did, was in deeds. Let no man dispaire in troubles, let no man be dismaied in tribulations, for when hee doth least thinke of it, our Lord will raise vp vnto him another *Ioseph* of Aramathia, who will take him from the crosse, on which the world doth crucifie him, and giue his sorrowfull heart a sepulcher of comfort.

Saint *Ierome* saith, That it was an olde custome, that no man should be so bold as to burie an executed person, vnles he had had licence of the publike magistrate; because it should be vnto the offender a punishment, and vnto the beholders and lookers on an example. It was the will of the Son of God, to passe by this rule, and that, that olde pragmaticall law, should be executed in himselfe; giuing vs to vnderstand by that mysterie, that as he would not goe vp to the crosse but for obedience, so he would not come downe from the crosse without licence. God (saith *Leo*) doeth highly esteeme of such as serue him, and of those which for the loue of him doe obey others; seeing we doe see that the eternall father did command his sonne to die on the crosse for obedience, and the sonne would not come downe from the crosse without licence; insomuch that his life did but last vntill hee had yeelded vp his ghost, but his obedience continued vntill his graue. It is to be waighed in this place, who doth make the request, what it is that he doeth request, how he doeth request it, of whom, and in what time, because the circumstances doe make the businesse of great or small waight. He who maketh the request is good *Ioseph*, the thing is the body of Christ, he of whom, is *Pilat*, the manner how, is with great boldnes, the place where, is the pallace, and the time, was the same day that they commanded Christ to be put to death, insomuch that by so much the busines is of greater vertue, by how much it is wrapped in greater difficultie. It is an olde custome in Scripture, that when it doth recite vnto vs any heroicall fact, to rehearse particularly the conditions and properties, which that holy man had which did it. As it is said of holy *Iob*, that he was of Chaldea an vpright, sincere, and fearefull man, pittifull, and an almes giuer, and aboue all, most patient.

Like

Like vnto this of holy *Iob*, the Euangelist dooth particularly tell, who he was who buried Christ, that is, *Ioseph* who was of Aramathia, a rich man, a courtier of a noble stocke, a iust man, and a secret disciple of Christ. First he saith that he was called *Ioseph*, which was alwaies a name very gratefull to God, and alwaies giuen vnto vertuous persons, because that by the first *Ioseph* God made way to the Synagogue in Ægypt, and he committed to the second *Ioseph* the comming of his sonne into the world, and vnto this third *Ioseph*, he trusted his body after that he was dead; insomuch that our Lord did not onely chuse a holy man to take him from the crosse, but also one who had a holy name. This holy olde man was of a village called Aramathia, where the prieste *Leui* did sit, and where holy *Anna* was borne, and *Helcana* her husband, and where there was neuer Idol set vp, nor Idolatry; and before that, this place was called Ramatha, where the great Prophet *Samuel* was borne; insomuch that this good *Ioseph* was not onely holy, but also of a holy place.

It is to be noted that in Scripture, some places are excommunicate, and noted with infamie, as Babilon, Ierico, Bethel, Galgala, and Iturea; and contrarie some dedicated and consecrated to God, as Ierusalem, Sion, Bethleem, and Ramatha, insomuch that to name a place or not, is neuer done in Scripture without some notable mysterie.

The Scripture noteth also, that this *Ioseph* was not onely vertuous, and of a good place, but also endued with great wealth and riches; and the reason was, why our Lord would be buryed by the hands of a rich man, himselfe being poore, is to teach vs by that example, that no man in this life, is so much bound to the workes of mercy, as men of abilitie and riches. St. *Ierome* vpon St. *Mathew*, When the Scripture doth shew vs that *Tobias* and *Ioseph*, being very rich men, did take vpon them to burie the dead, it doeth in that, set poore men at libertie, and binde rich men to bury strangers; for seeing that our Lord hath giuen them abilitie, they ought likewise to haue will. *Origen* doth say, That because the maker of the world did die for all men, he would haue all sorts of men at his buriall; the rich because they should bury him, and the poore because they should weepe for him.

St. *Barnard*

S. *Barnard* vpon the passion doth say, That not without a mysterie the Euangelist doth say, that Christ was buried according to the custome of the Iewes, that is, to be washed with water, and annointed with Mirrhe, before hee should be put into his graue; all which was fulfilled in Christ his body, because that his sorrowfull mother, S. *Iohn*, and *Mary Magdalen*, did wash him with their teares, and *Ioseph* and *Nichodemus* did annoint him with balmes. *Ioseph* was also a noble man by calling, and descended of noble bloud, as it appeareth in that which he did for Christ, and in his boldnesse in going to *Pilat*; for if hee had not beene very stout, and of a great courage, hee durst not so much as once haue named Christ, his name was for that present so odious. *Hillarius* saith, The mysterie why Christ would not suffer himselfe to be touched, nor shrowded, nor buried, but by valorous and noble personages, was, that as the time when he did come into the world to take humane flesh, he would not take it but of royall and noble bloud: so in his departure out of the world, he would not but by the hands of noble men be buried.

Saint *Augustine* doth say, That a man should take great heede whom he doth trust, and into whose hands hee doth commit the affaires of his conscience, for seeing that the sonne of God did trust none but noble men after his death, how darest thou commit thy selfe to naughtie peruerse men in thy life? because Christ did commend himselfe vnto holy and vertuous men, they did vse him nobly and heroically, that is, they did take him from the crosse, annoint his wounds, shrowd his body, and put him in his owne Sepulcher.

Naughtie men of the world, will doe the contrary vnto all this if thou ioyne friendship with them, for they will rather put thee on the crosse, then take thee from the crosse; rather turne thee naked then shrowd thee, burie thy fame and credit, before they burie thy body; defile thee rather with dirt, then annoint thee with sweet Balme.

They praise olde *Ioseph*, that he was a Knight of the Court, or a Romaine Captaine; which also containeth a secret, and the reason why Christ would be buried by the hands of such noble honourable men, was, because they should giue full testimonie, and en ire

witneſſe, how they had buried and cloſed vp Chriſt in the Sepulcher, out of which hee did afterward riſe. Tell mee I pray thee, what is the reaſon why our Lord did make choice of *Moyſes* to gouerne his Common-wealth, and of *Ioſeph* for the charge and care of his Sepulcher, hauing brought vp *Moyſes* in the Kings Court of Ægypt, and likewiſe *Ioſeph* in the Court of the Iewiſh nation? What doth he meane, that in matters of great importance, he doth truſt none but courtly Knights? wee anſwere vnto this & ſay, that by *Moyſes* who was the leader of all the Hebrewes, he is vnderſtood, who hath gouernment ouer worldly matters: and by *Ioſeph* who did put Chriſt in his graue, is vnderſtoode the Prelate who hath charge ouer his flocke; who ſhould be circumſpect in that which hee doth commaund, and courteous in that which he doth ſpeake, becauſe there is nothing, which doth better pleaſe in a Common-wealth, then for him who hath the gouernment, to be ciuill and well brought vp. And becauſe in Princes Courts, men are for the moſt part ciuill and well nurtured, therefore God did commend theſe two important affaires, vnto theſe two Knights. This good old Knight *Ioſeph*, is commended for being one of Chriſt his ſecret diſciples, and not of thoſe which went openly with him among the people; in ſo much that there were three kinde of people that followed Chriſt, *viz.* ſome followed and loued him not, as the common people; others did loue and not follow him, as *Nichodemus* and *Ioſeph*; and ſome did follow and loue him, as S. *Iohn*. Seeing that in the life of Chriſt there was nothing fained, nor any thing that ſauoured of hypocriſie, ſeeing that he did preach openly, goe openly, and worke his miracles openly: what newes to this, to ſay, that hee had ſome ſecret and priuie diſciples, and others open and knowne? how can it be that he ſhould haue any ſecret diſciples, ſeeing he did commaund them to preach that on the houſe top, which hee ſhould ſpeake vnto them?

To this we anſwere, that becauſe it is naturally giuen to euery man to deſire to liue, and to abhorre death, there ſhould be in time to come, many ſtout and valiant Chriſtians, which ſhould offer themſelues to martyrdome, and other not of that courage, which for feare would hide themſelues; the Scripture doth call ſome

open

open and knowne disciples, and others secret and priuie disciples, because they did hide themselues from tyrants, not for want of loue, but for ouermuch feare.

Although charitie were not so hote and feruent in some as in others, yet tthey were neuertheleſſe Christ his disciples; for although they did keepe themselues close, and hide themselues for feare of tyrants, yet they wanted not perfect faith and will, if the case had so required it, and being found or called by the tyrant, to offer themselues presently to martyrdome.

There were many holy Christians in the primitiue Church, which exiled themselues voluntarily, and fled to the mountaines, and hid themselues in dennes, who after that they were brought before the tyrant, were martyrized with cruell torment; insomuch that the Scripture doth call those open disciples, which come to martyrdome; and those secret, which are brought to martyrdome. When in the time of the raigne of Queene *Iesabel*, and king *Achab*, all were idolaters, and *Helias* onely a faithfull Christian; what did the Lord say when hee said, *Septem millia virorum reliqui mihi qui non flexerunt genua ante Baal*, but that hee had in the Synagogue seauen thousand secret disciples, and onely one knowne? Our Lord hath many holy men in his Church, who although they doe not present themselues to Pagans and Moores, knowing their owne weakeneſſe; yet they would be torne in pieces, rather then denie the faith of a Christian; in so much that they want not their desert, because they be secret.

Remigius to this purpose saith, For the sonne of God to credit his precious body, to his secret disciple, and not vnto any of those which went openly with him, is to teach vs thereby, that there are at this day, many vertuous men and women in his Church; which in the sight of man are secret and vnknowne, and yet in the sight of God, are better accepted then others. Hee who should haue seene wicked *Iudas*, and good *Ioseph*, the one an open disciple, and a familiar vnto Christ, and the other priuie, and scarce knowne in the holy Colledge, such a one I say would haue iudged *Iudas*, to be a holy man, and *Ioseph* scarce a Christian; but when Christ had neede of them, the secret disciple did burie him, and the open disciple did sell him.

O what a comfort it is vnto all ſuch as will bee vertuous and good, to ſee that our Lord doth accept the ſeruice of his ſecret diſciples, and of his open, that is, of wiſhes or workes, alone or in company, ſicke or in health, publiquely or ſecretly, as well in aduerſitie as in proſperitie.

Let our concluſion be in this caſe, that who ſo will looke into the manner which in old times was vſed in funerals, he ſhall finde, that God did alwaies command the charge of burials to be giuen to vertuous and good men, ſeeing that *Abraham* did burie *Sara* his wife, *Iſaack Abraham* his father, holy *Iacob* olde *Rachel*, and *Ioſeph Iacob*, holy *Moyſes* God himſelfe, and *Ieſue*, the Captaine of the Synagogue, all the Princes of the Common-wealth; by that which the olde fathers did in their funerals, and by that which the ſonne of God did prouide in his, we may gather, what great care God hath ouer thoſe which be his, and die in his ſeruice; ſeeing he forgetteth not to giue their ſoules glory, and their bones a Sepulcher: *Ad veſperum demorabitur fletus, & ad matutinum letitia*, ſaith the Prophet *Dauid* as if he would ſay, Weeping ſhall continue but vntill the night, and mirth ſhall come in the morning.

With great conſideration the Prophet doth make mention of the weeping of the euening, and the mirth of the morning; becauſe that towards the morning, Chriſt did riſe out of the ſepulcher; and at the euening, they did take his body downe from the croſſe; in ſo much that in thoſe two houres, the chriſtians ſuffered their greateſt paine and griefe, and did alſo ſee their greateſt ioy and mirth.

S. *Bæuard* doth ſay, that the ſonne of God was accuſed at one of the clocke, receiued iudgement at three, crucified at ſixe, and dead at nine, at Euenſong time taken from the croſſe, and buried at compline time; but of all theſe lamentations, the Prophet doth ſay, *Quod ad veſperum demorabitur fletus*; becauſe there was greater lamentation made, when the faithfull did vn-naile him, then when the hangmen did crucifie him.

The euening being come, his mother was at the foote of the croſſe, with all her family; no leſſe ſorrowfull then confounded, nor leſſe confounded then ſorrowfull; becauſe the moſt ſad mother did ſee her ſonne torne in pieces on the croſſe, and the reſt of her companie did ſee their maiſter dead; all which had not licence

cence to burie him, nor yet the heart to forſake him. *Vbertinus* doth ſay, that in all the time, from which Chriſt did yeeld vp his ſoule vnto his father, vntill they had his body in the graue, the virgins ſorrow was ſo great, to ſee the ſmall meanes ſhee had to burie her ſonne, that ſhe was as neere vnto death, as her ſonne was to riſe againe.

O my ſoule, O my heart, what tongue is able to ſpeake it, what eies can diſſemble it, what heart can ſuffer it, who can endure to ſee, or taſt of that which the ſad mother doth endure at this time? If my eies are full of teares, onely becauſe I am here a writing of it, what ſhould I haue done O my ſoule, if thou and I, and I and thou, had beene there beholding it?

There was then the ſad mother, with her family thrown downe on the ground, and Chriſt crucified on high; if they would haue gone vp to take him from thence, they had no ladders; if they would haue taken out the nailes, they wanted pinſors, if they would haue pulled him downe, they had no licence, if they would haue waſhed him, they had no water; if they would haue annointed him, they had no oyntments; if they would haue ſhrowded him, they had no ſhrowd; if they would haue buried him, they had no place where.

O good Ieſus, O the loue of my ſoule, if I did feele any part of thy paſſion, or taſt the dolours of thy ſad mother, how were it poſſible, that I ſhould not write this with teares of bloud, or that my eies ſhould not become fleſh, by weeping this act? dooſt thou not thinke, that this is an act worthie the weeping, and a myſterie to be meditated on; ſeeing that the ſorrowfull mother, and the ſad family, for to vn-haile the dead body, and giue him his Sepulcher, had greater aboundance of teares, then wants in things neceſſarie for that ſolemnity? Their anguiſh was ſo much the greater, by how much the obſcure night did draw neere, and the ſolemne Eue of their Eaſter approach; for to goe and come with ſpeed from the Town, it was to late; aske licence to burie his body they could not, becauſe they were not knowne vnto *Pilat*; to ſend to buy Balme, they had no money; to make a ſhrowd, they wanted a ſheet; and to make his graue they wanted neceſſaries; if they had departed from thence, and left him vnburied, they feared

leaſt they would haue buried him, they not knowing where; and if they ſhould haue remained there all night, they feared leaſt the Iewes would haue come and abuſe them; inſomuch that the loue of the dead body did inuite them to ſtay, and the feare of the night conſtrained them to depart. *Anſelmus* in his Meditations ſaith, In that ſorrowfull houre, and in the lamentable time when the virgin did ſtand at the foot of the croſſe, ſhe did ſtand beholding her Son, and *Mary Magdalen* embracing the croſſe, S. *Iohn* encouraging the mother, *Salome* at the diſciples ſide, and all the family weeping, and which was a pitifull thing to behold, they did all looke one vpon another, and yet did not ſpeake the one to the other, becauſe they had loſt their ſpeech, with ouer many teares.

If the mother would haue taken order for the burying of the dead, ſhe could not; if *Iohn* would, he had nothing ready, nor durſt not; if *Mary Magdalen* would haue ſaid that it was time to returne to her houſe, ſhe was aſhamed; and for to goe vp to the croſſe and take him away, there was none of them which had ſtrength, becauſe that all which were there, had their hearts as dead, as Chriſt the members of his body.

CHAP. LIIII.

How that when the virgin ſtoode weeping vpon the Mount of Caluarie, becauſe ſhe wanted things neceſſarie for to burie her ſonne, our Lord did ordaine that Ioſeph *ſhould take the charge vpon him.*

Anguſtiæ ſunt mihi vndique, ſaith the holy Scripture in the 13. of *Daniel*, as if he would ſay, The anguiſhes which compaſſe me on euery ſide are ſo manie, that I haue no heart to endure them, nor tongue to rehearſe them. Although the glorious and famous *Suſanna*, did ſpeak theſe words, when they did carrie her to be ſtoned in Babylonia, yet the mother of the Sonne of God may better ſpeak them, when ſhe

ſhe would haue carried her Sonne to the graue, but could not. She might ſay with great reaſon *Anguſtia ſunt mihi vndique*, for if ſhe did looke vp to heauen, ſhe did ſee it troubled, if ſhe did looke vpon the croſſe, ſhe ſaw her Sonne dead, if ſhe did looke downe, ſhee ſaw the earth couered with bloud, if ſhe did looke vpon her coſin, ſhee ſaw him weeping, if ſhe did looke vpon her owne heart, ſhee ſaw it in a ſowne, inſomuch that ſhe had neither forces to helpe her ſelfe, nor courage to comfort others. O good Ieſus, O redeemer of my ſoule, that hauing created heauen and earth, and all that therein is, yet doeſt thou want a Sepulcher to burie thy body in! Seeing that thy ſorrowfull mother doth ſay, that ſhe is enuironed with anguiſh on euery ſide, why doeſt thou not prouide for ſome comfort for thy mother, courage for thy coſin, patience for *Mary Magdalen*, and a graue for thy owne body? What meaneth this O eternall father, what meaneth this? didſt thou giue *Moyſes* a Sepulcher made with thy owne hand, and bring the bones of thy ſeruant *Ioſeph* out of Ægypt, and doeſt thou now forget the graue of thy owne onely ſonne? doeſt thou not ſee that if thou doe leaue him vnburied vpon the croſſe, that the birds will eate him; and if thou let him fall downe, by little & by little the dogs will deuoure him? wicked *Iezabel* wanted not a Sepulcher, who killed *Naboth*, becauſe ſhe would haue his vineyard from him; and wilt not thou giue thy ſonne a Sepulcher, hauing planted thy Church with his bloud? what iuſtice is it, that thou ſhouldſt ſuffer thoſe to be buried which kill the liuing, and they without a Sepulcher which raiſe the dead? O eternall father, O infinite goodnes, ſeeing that by thy commandement he did take mans fleſh vpon him, and to doe thy will, did ſuffer himſelfe to be killed, and to fulfill thy obedience, refuſed to come downe from the croſſe, is it much that in exchanging of his life, thou ſhouldſt command ſeuen foot of earth to be giuen him? is it much that the Lord of all the earth, ſhould haue ſeuen foot of earth? know thou O good Lord, that as there are more to be weeped for beſides himſelfe, ſo there are more to be buried alſo, for ſhall the body of thy ſonne, the heart of the mother, the ſorrow of the Diſciple, the ſighes of *Mary Magdalen*, and the teares of all the family want a Sepulcher? *Non relinquet dominus virgam peccatorum ſuper ſortem iuſtorum*, ſaith the Prophet *Dauid*, as if he

would say, Our Lord is so carefull ouer those which be his, and hath such a hand ouer the peruerse and wicked, that hee will not suffer the scourge of the wicked to endure too long ouer the good, because that oftentimes long tribulation doth bring desperation.

The words which the Prophet doth vtter in this place are full of comfort & contemplation, because that the wicked and naughtie men which compasse vs on euery side are so many, and the tribulations which afflict vs likewise in such number, that if our Lord should not moderate and mitigate them with his clemencie and goodnes, they would make an end of vs all in one houre. *Gregorie* in his Morals doth counsell, that no man should be glad and reioyce for not being tempted, nor no man despaire for being afflicted; because that no man is tempted more then our Lord doth permit, and our Lord doth suffer none to be afflicted more then he is able to beare.

Hilarius likewise doth say, When the wise man doth say, that God doth all things by weight, and giue all things by measure; what else doth he say, but that there is no prosperity which hath not an end where to end, nor any aduersity which hath not a limit prescribed how far to reach. Seeing our Lord doth say, and sweare by the mouth of the Prophet, That he will not permit the wicked, to destroy good men with their persecutions, why should I feare any cruell tyrant, seeing that I am very certaine that our Lord will shorten his hand? *Isidorus de summo bono* saith thus, If wicked men had as great power to doe hurt, as they haue will, there should be no greater a number of good men vpon earth then there are of Phenix in Arabia, but because our Lord is the God of all comfort, and the beholder of all tribulations, he doth in such order bestow and deuide them among his elect, that if it were not to giue them occasion of goodnes, he would not permit them to suffer so much as one tribulation. Wee haue spoken all this, to the end that wee should magnifie and set forth the great care, which our Lord had to releeue and redresse the great tribulation which the sad mother was ouerwhelmed in, and all her family, that is, by inspiring and perswading holy *Ioseph* to goe boldly to *Pilat* to aske licence that he might giue her pretious sonne his buriall. O how well it doth

appeare,

appeare, that the Lord will not leaue the rod of sinners, *super sortem iustorum*, seeing that the sad and sorrowfull mother of God being at the Mount of Caluarie, and rich *Ioseph* of Aramathia careleſſe in Ieruſalem, our Lord did permit that he ſhould goe boldly into *Pilats* Palace, to negotiate the funerals and buriall of Chriſt; and that not being entreated by any, nor hauing receiued money to that purpoſe. Who doth perfectly know what to chuſe, or alwaies what to doe, conſidering that as oftentimes hurt not looked for doth happen vnto vs, ſo ſometimes good lucke commeth in at our gates, our ſelues not procuring it? looke how carefull the virgin was to burie her ſonne, ſo did ſhe as little thinke, that *Ioſeph* or any other had taken the buſineſſe in hand; whereof we may learne, that no man ſhould diſpaire of any thing, becauſe that oftentimes when wee thinke that our buſineſſe doe goe to wrack, then they goe beſt forward. All ſuch as haue read the Scriptures, doe well know how neere *Daniel* was to be deuoured of the Lions, and *Suſanna* to be ſtoned by the people, and *Dauid* to fall into *Saul* his hands, and *Sedrach* and *Meſhach* to be burnt in the furneſſe, and *Iſaac* to be ſlaine by his father, and *Ionas* to be drowned in the ſea, but all theſe, & many others beſides them, were ſuccoured in their greateſt need, neuer thinking of it, nor leſſe labouring to auoid it. If the virgin ſhould haue forced her ſelfe, & taken courage to haue gone to *Pilat*, and entreated for her ſonnes body, could ſhe haue done ſo much being preſent, as our Lord did for her being abſent?

Note well and marke ſaith *Vbertinus*, That how as the ſorrowfull mother, and diſtreſſed *Iohn*, and weeping *Magdalen*, would not forſake and leaue the body of Chriſt on the croſſe, where hee hanged naked and dead; ſo neither would our Lord forſake them in that moſt hard and terrible toile and anguiſh: whereof we may infer, that whatſoeuer good Chriſtian doth not forſake the croſſe, he who hangeth on the croſſe, will not forſake him.

Forſake not then O my ſoule, forſake not Ieſus crucified, nor do thou not depart from the croſſe, nor goe not from the Mount of Caluarie, for if thou haſt any buſineſſe to doe at *Pilats* Court, *Ioſeph* is there who will take the charge of it: for thou muſt know, if thou know it not, that no man did euer eſteeme and make account of God, but God did the like vnto him againe.

What

What doth hee not negociate who is busie with Christ at the foote of the crosse? thou must note, that none doe traffique with *Pilat* but going; but with the crosse and with the crucified, none doe communicate but standing. If thou doe not forsake God (saith *Chrysostome*) he will not forsake thee, if thou doe not leaue him he will not leaue thee, if thou doe not forget him he will not forget thee, and if thou doe put thy whole trust in him, hee will helpe thee; insomuch that when thou doest not thinke on it, hee will raise vp another *Ioseph* of Aramathia vnto thee, who not being asked by thee, and of free cost, will pull thee downe from the crosse where thou doest languish, and giue thee a sepulcher where thou shalt rest.

Intrauit audacter ad Pilatum Ioseph, saith the Euangelist, as if he would say, The noble Knight *Ioseph* did not goe in fearefully, or like a man that were troubled, when hee went to entreat *Pilat* for Christ his body, but boldly and with a great courage, as if it had stood him vpon, and as if hee had thought to haue reaped some great honour by the enterprise. Because the scripture can tell vs nothing superfluously, and yet doth highly esteeme it that *Ioseph* did goe vnto *Pilat* boldly, it is a token that there is some hidden secret in it, and some mysterie worthie to be noted contained in it. *Agmon* doth say, That the scripture would neuer haue made so great reckoning of *Ioseph*, and of his boldnesse, vnlesse hee had done that Hero call fact when he did it, and also in the same assembly and meeting where he did it, that is, to the great griefe of all the synagogue: because that by so much the more a commendable fact ought to be commended, by how much the greater difficultie there is to atchieue it. There was nothing at that time lesser thought vpon, nor any businesse more scandalous, than that which touched Christ and his Colledge, because that the hatred which they did beare him was so great, that there was no man which durst not onely procure his funerals, no nor yet so much as once name his person in his mouth.

Origen doth say, That the Iewes did so much triumph that they had the victory ouer Christ, that no man durst speake one word in his fauour, but euery man said that hee was put to death with great reason, and that that cosiner of the people did deserue a thousand

thouſand deaths; and therefore to ſay that *Ioſeph* and no other did goe boldly to craue licence to burie Chriſt his body, was to extoll and praiſe him, that he and no other did offer himſelfe to that danger. If *Ioſeph* of Aramathia, ſaith *Nicodemus* in his Goſpell, had not beene a man in office, and a friend of *Pilats*, hee would neuer haue giuen vs licence to haue taken Chriſt from the croſſe, and ſo honourably to haue buried him, yea and if he had giuen vs licence, it would haue coſt vs our liues, becauſe that our parents and kinſfolks did ſo much hate his name, that as ſoone as euer any man did name him, hee who heard it did ſpit. Becauſe that *Pilat* repreſenteth the diuell, and holy *Ioſeph* beare the figure of a iuſt man, to ſay that *Ioſeph* did goe boldly to *Pilat* and negociate with him, is to tell vs and alſo aduertiſe vs, that we ſhould be of good courage, and reſiſt the perſwaſions of the diuell; for if wee doe not caſt off all feare, hee will neuer be ouercome by vs. Wee haue greater neede of courage to traffique with the diuell and the world, then with *Pilat*, becauſe the one doth perſwade vs vnto ſo many things, and the other entice vs with ſo many delights, that if wee beleeue them we are caſt away, and if we beleeue them not, they doe perſecute vs. Doeſt thou not thinke that we ſhould haue great courage to caſt off the world, and to reſiſt the diuell, ſeeing that wee cannot eſcape out of his conuerſation, but by condemning our ſoules, and looſing our bodies? It is alſo to be waighed, that the courage and magnanimitie which *Ioſeph* did ſhew in ſpeaking vnto *Pilat*, was not for any thing which did touch himſelfe, but only for the ſeruice of Chriſt, wherein he doth teach vs, that thoſe fewe deſires which our hearts haue in them, and the ſmall ſtrength which our bodies are endued with, ought all to be offered vnto Chriſt and in his ſeruice, rather then be employed to our owne benefit. It is not read that good *Ioſeph* did goe at any other time to *Pilat* to entreat for any thing, but onely when hee went to requeſt that hee might haue Chriſt his body to burie, whereof wee may gather, that wee are bound to doe more for the ſeruice of Chriſt, then for our owne good, for otherwiſe as all that which is not done for God endeth in folly; ſo all that which endeth in God, is called wiſedome.

S. *Auguſtine* vpon S. *Iohn* doth ſay, that ſince the beginning of the

the world no man did euer aske so great a fauour as *Ioseph*, nor neuer so great a fauour done as that of *Pilat*, for *Ioseph* did not aske much nor little, but onely Christ, and the fauour which *Pilat* did yeeld was the same Christ.

O if *Pilat* had knowne what hee had giuen, as good *Ioseph* did know what hee did aske, it is to be thought, that hee would haue giuen himselfe to *Ioseph*, and kept good Iesus for himselfe. What else is there in this world to be giuen, after that wee haue giuen Christ? What hath he left, who hath not Christ left in his house? In time past *Axa* did aske of his father *Caleph* a meddow which was watred ouer, and *Abraham* the land of Canaan which did belong vnto him, and *Anna* wife vnto *Helcana* did aske for children, because she was barren, and the Prophet *Ionas* to be deliuered out of the belly of the Whale; but great *Ioseph* of Aramathia did aske for nothing but for that sacred humanity vnited vnto the diuine Essence, insomuch that when *Ioseph* did ask for the body of Christ, he did aske for the Lord of all the vniuersall world.

O my soule, O my heart, goe I pray thee, goe after this holy *Ioseph*, and enter with him into *Pilats* Palace, and be sure that thou seeke for nothing there but what he doth seeke for, and that thou aske for nothing but what he doth aske for, that is, thy redeemer and Lord: and if *Pilat* doe grant thee the body, burie him first in thy obstinate heart, before that *Ioseph* doe burie him in the Sepulcher.

If *Pilat* had knowne the pretious iewell which he did giue, hee would neuer haue giuen it, but would haue bought it with the price of his owne bloud, which had not beene much, seeing hee gaue his for him. Very good cheape *Iudas* did sell Christ his life, but farre better cheape *Ioseph* did buy his pretious body, because *Iudas* did sell him for money, but hee did cost good *Ioseph* nothing but entreatie: in so much that if wee will burie good Iesus in our hearts, we must rather entreate for him then pay for him.

Origen vpon S. *Mathew* doth say, that when the Scripture doth tell vs, that *Ioseph* did goe boldly to *Pilat* to aske for Christ his body, it doth teach vs thereby, that our Lord doth not put himselfe in the hands of fearefull men, but of stout men, nor commit himselfe vnto cowards but vnto valiant persons, as it doth easily

appeare

appeare in great *Ioseph* of Aramathia, who becauſe hee was ſtout and valiant, did deſerue that Chriſt ſhould commit himſelfe into his hands. The curious reader of Scripture ſhall finde, that foure perſons did take Chriſt in their armes, namely the Virgin to giue him ſucke, olde *Simeon* to praiſe him, and the wicked diuell to throw him downe from the pinacle, and *Ioseph* of Aramathia to burie him. Hee with the virgin *Mary* doth giue Chriſt milke of his breaſts, who in him and in no other doth put all his deſires; and he with *Simeon* doth take Chriſt in his armes, who doth loue and ſerue him with all his forces; and hee with *Ioseph* doth burie Chriſt in his graue, who putteth all his confidence in God alone; and hee with the diuell would caſt him downe from the pinacle who goeth about to throw downe his Church: and of all this we may inferre, that the perfection of a Chriſtian man doth not conſiſt in hauing of Chriſt, but when we haue him to benefit our ſelues by him. *Cyrillus* vpon S. *Iohn* doth ſay, That wee doe coſt Chriſt very deerely, and that Chriſt doth coſt vs very little; as it doth eaſily appeare in *Ioseph* of Aramathia, who bought Chriſt his body for one bare word; in ſo much that if wee want the hauing of our Lord, it is not becauſe hee is not eaſily found and bought for a little, but becauſe we haue not a deſire to ſeeke him, nor doe no good thing whereby wee may buy him. *Remigius* doth ſay, that good *Ioseph* of Aramathia is worthie of great praiſe, becauſe that in a time when all Chriſt his family was fled, his body dead vpon the croſſe, his faith and Church diſcredited, all his doctrine forgotten, hee had the courage to ſhew himſelfe boldly to be one of Chriſt his band, and publiquely burie his bodie, but yet ſo that hee firſt buried Chriſt in his ſoule before hee laid his body in the graue.

CHAP. LV.

CHAP. LV.

How Ioseph *and* Nichodemus *did carrie ladders with them to goe vp to the crosse, and oyntments to annoint his body, and went directly to the Mount of Caluarie.*

Vspensus est rex in patibulo, vsque ad vesperam & postea deposuerunt cadaver eius de cruce, saith the holy Scripture, *Iosue* the eight, as if hee would say, The famous Captaine *Iosue* going to the land of Promise, did raze and destroy the Citie of Hay, and crucified the Lord and King of the same Citie, and his body remained on the crosse vntill the euening, and then *Iosue* commanded that his body should be buried. If wee looke into the letter of this Historie we shall finde, that for *Iosue* to enter into the land of Promise, it was first necessarie for him to destroy the Citie of Hay, and make it a heape of stones, and crucifie the King which possessed it, and not take him downe from the gallowes vntill the euening, and burie the King his body neere vnto a gate, and build an Altar where the Synagogue should offer sacrifice; all which figure was litterally fulfilled in Christ. What is the land of Promise vnto which the Hebrewes did tend, but the blisse which the Christians doe hope for?

What is the Citie of Hay which did resist *Iosue*, but the wicked Synagogue which withdrew her obedience from God? What is it to say that of all the Citie of Hay, there remaineth nothing but a heape of hard stones, but that of all the Synagogue there is nothing left, but a few perfidious and obstinate Iewes? What doth it signifie that the people of the Iewes could not enter into the land of Promise, vnlesse they did first crucifie the King of Hay, but that no man could ascend into heauen vnlesse Christ had been first crucified?

What did it figure that *Iosue* did make a great Altar of rough stones not polished, but that Christ would plant his Church of simple and holy persons.

And

And to adde mysterie vnto mysterie, the holy Scripture doth say in the same place, that they did burie the body of the King at the entrance of the gate: wherein we are giuen plainely to vnderstand, that as no man could enter into the Citie, vnlesse he did first touch that Princes Sepulcher, so no man shall enter into euerlasting glory, vnlesse he will enter in by the faith of the Church. The King of Hay was crucified, and the sonne of God was crucified; the King remained on the crosse vntill the euening, and vntill the same houre Christ did hang vpon his; at the going downe of the Sunne they did burie the King, and at compline time they did burie Christ; hard at the gate they did enter the King, and neere vnto the Citie they did burie Christ; insomuch that not onely the crosse and death of Christ was prefigured in the crosse and death of the King, but also his holy buriall.

To come then vnto our purpose, how worthie *Ioseph* was of praise, so worthy *Pilat* was of reprehension; seeing that at the time when he commanded Christ to be crucified, he asked councell of no man, and when hee did take him from the crosse asked the Captaines aduise: although in trueth, when hee did crucifie him, hee should haue looked well what he did; and to commaund him to be buried, it was sufficient to say that it was a worke of deuotion. What meaneth this O wicked *Pilat*, what meaneth this, vniust Iudge? thy owne wife diswading thee, for medling or hauing to doe with the bloud of this iust man; dooſt thou venter to take away his life, and dooſt thou now aske councell touching his buriall? O how many disciples *Pilat* hath at this day, who in doing of hurt follow their owne councell and liking, but if they be perswaded vnto any good thing, they will first (they say) take councell and bethinke themselues of it; insomuch that to doe what they lust, they want not abilitie, but to doe that which they ought, they say they want liberty. O my soule, O my heart, how is it possible, that you should returne aliue from the mount of Caluarie, seeing such pittifull mysteries? What more pitifull thing can you heare of, or what pouerty is like vnto this in the world, that Christ hath not so much as a shrowd but of almes, nor a graue, but borrowed. What riches doth hee leaue behinde him, who leaueth not so much as a sheete behinde him? What wealth could

could hee poſſeſſe in this world; who had not ſeauen foote of ground for his graue?

To ſpeake more particularly, now that *Ioſeph* had gotten licence of *Pilat*, to burie the late crucified, he gaue part of that great buſineſſe vnto olde *Nichodemus*, who was alſo one of Chriſtes ſecret diſciples, ſhewing him that now or neuer the houre was come, wherein both of them were openly to manifeſt the faith and loue, which ſecretly they did beare that holy Prophet.

Theſe two honourable old men being thus agreed, they prepare all things neceſſarie for to goe to the Mount of Caluarie, to burie him who lately died: that is to ſay, hammers and pinſors, and ladders, to take downe the body, and a ſheete to ſhrowd him in, and alſo precious oyntments to embalme him, becauſe they knew very well, that the ſad mother could haue none of theſe things, nor money to buy them.

Hauing then deuided their charges and office, it fell to *Ioſephs* lot, to buy the ſheet to make Chriſt a ſhrowd, and vnto *Nichodemus*, to buy Mirrhe and Aloes to annoint his holy body, all which they did with a moſt willing minde, and very bountifully, becauſe that as *Plato* doth ſay, No man doth reckon of his expenſes, when he doth beſtow it vpon that which he loueth.

Wee doe not read (ſaith *Leon*) that any man did entreat *Ioſeph*, or *Nichodemus*, that they would craue licence of *Pilat* to burie his body; nor yet that they would buy oyntments, nor they were not perſwaded by any to take him downe from the croſſe, but that they did it of their owne goodneſſe, moued with charitie, to let vs vnderſtand by that example, that ſo much the more acceptable our works be vnto our Lord, by how much the leſſe, they are done at the entreatie of others. *Non apparebit in conſpectu meo vacuus*, ſaid God, *Exod.* 23. chapter, as if he would ſay, In the three principall feaſts of the yeare, euery Iſraelite ſhall goe to my temple to viſite it, and to pray; and my pleaſure is that none goe that pilgrimage, ſo niggiſhly or ſparingly, but that he carrie alwaies ſomewhat to offer vnto me in the temple, ſo that he ſhall goe to pray, and alſo carrie ſomewhat to offer.

Origen doth ſay, that he goeth emptie handed to the temple of God, who is content onely to ſay his *Pater noſter* and his *Credo*, which

which I doe not miſlike but like; but yet I ſay that it were better ſometimes to giue an almes to the poore, then be two houres in Church vpon our knees.

Hillarius ſaith, That he doth ſhew himſelfe emptie handed before our Lord, who doth a good worke obſtinately dwelling in ſinne; for as God did looke firſt vpon *Cain*, before hee did looke vpon his offering, ſo our Lord doth firſt looke what wee are, and then he doth looke vpon that which we offer. What doth it auaile thee to offer thy goods to God, if on the other ſide thou doe offer thy ſoule to the diuell? If thou wilt be liberall vnto all men, giue that vnto God, which thou diddeſt giue vnto the diuell; and to the diuell, that which thou diddeſt giue vnto God: becauſe that thy Creator & Redeemer, did not die for the deſire of thy wealth, but onely for the loue which hee had to thy ſoule. Note (ſaith *Remigius*) and marke well, that the law of God doth not forbid thee to ſhew thy ſelfe before his face, but only that thou ſhouldeſt not preſent thy ſelfe in his ſight with an emptie hand: becauſe that before the preſence of our God and maker, all things are regiſtred and preſented, but he doth looke onely vpon thoſe things which ſerue him.

Saint *Ierome* doth ſay, that he doth appeare emptie before our Lord, who doth deſire any thing at his hands, not hauing done any ſeruice vnto him before: the which petition the Lord doth ſeldome heare, and vnwillingly yeeld vnto, for although wee be not able to merit his great fauours, yet he would not haue vs doe any thing which ſhould demerit and make vs vnworthy of them. Honourable olde *Ioſeph* and *Nichodemus*, were none of theſe, the which becauſe they would not breake the law, nor goe emptie handed before their King, the one carried Mirrhe and Aloes, and the other a ſheet to make a ſhrowd; inſomuch that like vnto good and faithfull diſciples, with their feet they ſought him, and their tongue confeſſed him, with their heart beleeued in him, with their eies wept for him, with their wealth ſerued him, and with their hands annointed him. What doth not he offer, who doth offer himſelfe and all which he hath? how ſhall we ſay that they do goe emptie, to annoint the body of Chriſt who is dead, who in their hearts doe carrie him aliue? Who dare ſay that thoſe doe goe

emptie to the Mount of Caluarie, which do carrie the faith in their hearts, charity in their bowels, ladders on their ſhoulders, and the ſhrowd vnder their armes, oyntments in their hands, and teares in their eies? O my ſoule, O my heart, buy I pray you, buy a little Mirrh & Aloes, to the end that you may go with *Ioſeph* of Aramathia, to the mount of Caluarie, for now if euer our Lord will ſuffer himſelfe to be touched and handled, embalmed & ſhrouded, and it may be that in recompence of this ſeruice, that at the ſame houre that you doe put him into his graue, he will raiſe you from ſinne.

If you haue no oyntments to annoint him, O my ſoule, take heed you goe not without teares to waſh him, for when you ſhall begin to waſh his wounds, he will begin to cleanſe your ſinnes.

O who could haue ſeene thoſe holy old men, goe from ſtreet to ſtreet, from ſhop to ſhop, to prepare neceſſaries for the funerals? *Pilat* did dwell in one ſtreet, where they went to aske licence; the Apothicaries in another, where they bought his oyntment; the linnen Drapers in another, where they did chuſe his ſhrowd; the Carpenters in another, where they got ladders; and the Smithes in another where they hired hammers. Farre greater was the griefe which they had in minde, then the trouble which in body they paſſed; and the reaſon was, that becauſe all that which they had to doe, was to be done in great ſecret, for feare leaſt the wicked people ſhould hinder them: if they had much adoe to finde all things, they had much more to diſſemble it.

Seeing then that the euening did draw neere, and that the ſunne was going downe, and that the night came on, and that the ſolemnitie of their great Eaſter did begin, thoſe two honourable olde men, begin to take their iourney to the Mount of Caluarie, and that which cannot be ſpoken without griefe is, that all the way they caried the ladders on their ſhoulders, and watred all the fields with their teares. Thoſe who caried oyntments in their hands, and two great ladders on their ſhoulders, and the ſhrowd, and pinſors, and hammers, doeſt thou not thinke my brother, that they ſhould come to the mount of Caluarie very wearie, and alſo very ſweatie? What doeſt thou O my heart, why doeſt thou not goe after theſe olde men, to the mount of Caluarie? If thou goe by the path which the people haue made, and by the ſent of the

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oyntments which theſe doe carie, and follow the teares which theſe old men doe ſhed, and the track of bloud which Chriſt doth leaue, how is it poſſible that thou ſhouldeſt not finde the loue which thou doeſt ſeek for, and meete with Ieſus whom thou doeſt deſire? doeſt thou not thinke O my ſoule, that the pathway to Caluarie is greatly priuiledged; ſeeing that it is threſhed and beaten by the wicked, perfumed with oyntments, watred with teares, and made holy with the bloud of Chriſtians?

At the very houre when they came to the mount of Caluarie, and ſaw the holy croſſe, and him who was crucified on the croſſe, it was not in their power not to fall downe preſently in the place, and begin againe to weepe moſt bitterly, becauſe that there came into their mindes, the great good turnes which Chriſt had done to the people when he was aliue, and the great hurts which were prepared for thoſe of the Synagogue.

The ſunne being now downe, the light but ſmall, and the diſtance ſomewhat long, and their teares very many, the comfortleſſe mother, and all her family, did thinke that *Ioſeph* and *Nichodemus* had beene ſome other, and that the ladder had been ſpeares, and that they had come a new to thruſt her ſonne into the bodie, and not to burie him, the which feare and ſuddaine paſſion, did cauſe a new torment in her heart.

But when the ſad mother and her family, did know thoſe which came with the ladders, and the cauſe of their comming, they began to ſhake off their feare, and come to themſelues againe, for to ſay the very trueth, there was none of that family, which did take any great contentment vntill they did ſee Chriſt riſen againe. But becauſe that among all thoſe which were preſent, the mother was ſhee who had the greateſt loſſe, ſo ſhee felt the greateſt griefe: and therefore did not come preſently to her ſelfe, vntill *Mary Magdalen* did awake her, Saint *Iohn* ſpeake vnto her, the old men ſalute her, and the ſweet oyntments comfort her. O who could haue ſeene, thoſe which came newly to the funerals of Chriſt crucified, and thoſe which before remained with the dead bodie, how they did weepe, how they did ſigh, how they did ſob, how they did ſowne and grow dumb; inſomuch that in that ſorrowfull houre, words did faile them, and teares abound. If they

would haue riſen from the ground, their feete did tremble vnder them, if they would haue ſpoken, their tongues were dumb, if they would haue beheld one another, their eies did run ouer with water; if they would haue lifted vp the ladders, their armes fell down; inſomuch that there was nothing in any of them, which had life more, then the faith which they did beleeue, the hope which they did truſt with, and the charity they went withall. How wouldeſt thou O my ſoule, that any of them ſhould haue life, ſeeing the giuer of life dead before their face? Thou muſt know, that the heart which doth loue, doth not liue in himſelfe, but in that which hee doth loue, and therefore if they did loue Chriſt more then themſelues, and Chriſt was dead on the croſſe, how wouldeſt thou haue any of them aliue? what wouldeſt thou haue me to ſay more, but that *Ioſeph* and *Nichodemus* were ſo aſtonied, that they could not once comfort the mother, nor the weeping mother bid them ſo much as welcome. Often-times the comfortleſſe mother, went about to giue them thanks for their comming to burie her ſonne, and they to ſay to her, I am ſorrie to ſee your ſonne crucified there; but as the one and the other was ſpeaking the words out of their mouthes, the ſobs did breake them off, and their aboundance of teares did drowne them. In ſo narrow a ſtraight as this is, and in ſo doleſull a myſterie, it is reaſon that my pen ſhould make ſome ſtay, and giue my ſoule licence to meditate, and that which ſhe can meditate on anew is, to ſee that with ouermuch weeping the haire of her eie lids was burnt away, and all her handkerchers wringing wet with wiping her eies.

O how little I haue ſaid, in ſaying that her kerchiefs were wet, I might ſay better that they were bloudied, becauſe that the bloud which did runne from thoſe holy veines, did die her kerchiefs, and goe through her bowels.

What more wilt thou heare O my ſoule, but that in that lamentable houre there wanted graues, and there were dead perſons to burie? How ſhould we reckon the ſad mother, the weeping *Magdalen*, the comfortleſſe Saint *Iohn*, and *Salome* his Aunt, and all the other fatherleſſe family amongſt the liuing, hauing before their eies their ſweet loue dead? O good Ieſus, O the loue of my ſoule, where but here was that verified; *Sinite mortuos ſepelire mortuos*, ſeeing

seeing that there was no man found to burie this thy dead bodie, but such as were dead? When but in that day, where but in Caluarie, who but thee, how but weeping, why but for thy death, was the dead man buried by the hands of the dead?

CHAP. LVI.

How our Lord was taken downe from the crosse, and put in the lap of his sad mother, and of the teares which were shed ouer him.

Sſendam in palmam & apprehendam fructus eius, saith the scripture, *Cant.7.* as if he would say, I will take a very high ladder, and I will clime vp to the top of the palme tree, where I wil gather & eate all the Dates which I shal finde vpon the tree. In all diuine and humane learning, alwaies by the palm tree is vnderstood, victorie; and the reason is, according to the opinion of *Plinie*, because that as in the palme tree, although you tie the highest bud vnto the lowest roote, yet you cannot breake him, so the heart of a valiant and stout man, wil rather yeeld to be torne in pieces, then subdued and ouercome. And that this is true, in sacred and humane learning, it is easily seene, considering that in the *Apocal.* all the martyrs had palme trees in their hands, and all those which entred into Rome in triumph, had crownes of palme boughes vpon their heads. *Origen* vpon the *Cant.* doth say, What palme tree hath there bin, or euer shall be in the world, like vnto the crosse of Christ, on the which he did triumph ouer the world, and ouercome the diuell? O what a great difference there is betwixt the palme on which the sonne of God did triumph, and that which the people of Rome had for their triumph; for if we giue credit vnto *Titus Liuius*, the Captaine of Rome could not triumph with a crowne of palme, vnlesse hee had first slaine some enemie with his speare: but holy Iesus not hauing strucken any with a launce, did triumph with the palm. O glorious

palme tree, O bleſſed croſſe, on the which thou my good Ieſus, haſt hanged the diuell, crucified ſinne, done iuſtice on the world, killed thy owne life, ſhed thy bloud, buried my ſinnes, planted thy Church, and alſo opened vnto vs thy glory. It doth well appeare, O good Ieſus it doth well appeare, that no man euer hath, or euer ſhall triumph as thou haſt triumphed, ſeeing that thou dooſt not hold vp the palme tree of the croſſe, on the which thou art lifted vp, but the tree thee; to let vs vnderſtand thereby, that the croſſe did firſt triumph ouer thy life, before that thou diddeſt triumph ouer our death.

In that, that there was but one tree and much fruit, wee are taught that if wee will confeſſe a trueth, that from the beginning of the world, vntill the latter day, no man ſhall euer be ſaued, vnleſſe hee haue eaten of the fruit of that palme tree, that is, the olde fathers prophecying that hee ſhould come, and thoſe which are preſent confeſſing that hee is dead. What other thing is the fruit of the palme, but his ſacred fleſh; and his precious bloud? It is now time for vs to lay ladders to this tree, and to gather the fruit of it, ſeeing that the ladders are brought, and the gatherers alreadie come. Being now a wearie of weeping, our Lady and her family, with *Ioſeph*, and *Nichodemus*, began to take order how they ſhould goe vp to the top of the croſſe, and let downe the body of Ieſus crucified; becauſe they had but a very ſhort time left to annoint the wounds of the dead body, and to ſhrowd him, and put him into his graue. Honourable olde *Ioſeph*, and *Nichodemus*, hauing firſt asked leaue of the virgin, and demanded the opinion of S. *Iohn* and *Mary Magdalen*, with their knees on ground, and their gray heads vncouered, with great reuerence did kiſſe the croſſe, and worſhip him who was crucified; inſomuch that good Ieſus, was put on the croſſe by the hands of Infidels, and taken downe by the hands of the faithfull.

Hauing thus worſhipped and done their due reuerence, they ſet vp the ladders againſt the croſſe, they caſt certaine towels on their ſhoulders, take pinſors in their hands, and each of them a hammer at his girdle, and this being done, they goe vp by little and little, the one on the one ſide, and the other on the other, not without great lamentation of thoſe which did looke on, nor with-

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out great sighes of those which went vp. Being gone vp vnto the top of the crosse, as they beheld their Lord and maister, and saw his face pale and wan, his eies turned in his head, his braine spurted out, his shoulders opened with stripes, his veines broken, his haire torne and pulled off, his scull boared through, his bones out of ioynt, there fell such a great feare and passion vpon them, that they were almost readie to fall from the top to the ground. *Cyprian* vpon the passion of our Lord doth say, That the butcherie which was vsed in the passion of the sonne of God was so cruel, and the quantity of bloud so great which they drew out of his holy veines, that although there be very much written in this matter, yet it is much more that our Lord did suffer. O my soule, O my heart, why doe you not deuide your selfe in the middest in this instant, because the one halfe may goe vp with *Ioseph* to take downe Christ, and the other halfe remaine with S. *Iohn*, to comfort the mother? Vpon *Iacob* his ladder the Angels did goe vp and downe singing, and by *Iosephs* ladder, doe you goe vp and downe weeping, for as in heauen they can doe nothing but sing, so on the Mount of Caluarie we can doe nothing but weepe. O glorious trauell, O happie iourney to goe vp and downe that ladder, seeing that on high wee shall finde Christ crucified, and below the mother dismaid. What wouldst thou haue, or what doest thou seeke for, O my soule, in this miserable world, or on this Mount of Caluarie, seeing thou doest there finde the mother of God, and meete also there with Iesus crucified? The first thing then that *Ioseph* and *Nichodemus* did labour in, was, to pull out the cruell nailes, with the which his hands were nailed, and that which cannot be spoken without teares, is, that because the bloud was alreadie congealed, and his flesh shrunken together, they could not draw the nailes out of his hands, nor loose them from his wrested sinewes.

Of set purpose the Iewes had made great nailes, and of malice had bored small holes; by reason whereof, *Ioseph* & *Nichodemus* were constrained to giue the greater blowes, & put more strength to pull out the nailes, the which blowes they did strike vpon the nailes which were in the sonnes hands, and the same time vpon the mothers heart.

Barnard de planctu Virginis, O good Iesus, O great *Nichodemus*, for

for the loue which you beare vnto this dead man, I coniure you, and for pitie I beſeech you, that you would hold your hand a little, and not ſtrike that naile ſo hard, becauſe that as you doe threaten a blow with the hammer, the Virgin is readie to ſowne, and it is not reaſon that if the driuing in of the nailes was the occaſion that the ſoune did looſe his life, that in pulling them out you ſhould alſo kill the mother.

With great reuerence and dexteritie they did firſt pull out the naile of the right hand, and then that of the left hand, but yet neither ſmooth nor cleane, becauſe that euery naile pulled out with him congealed bloud, and fleſh ſticking to him.

And although the nailes were taken out of both his hands, yet his body came not from the croſſe, nor the croſſe did not part from his body, as well by reaſon of the congealed bloud which did faſten them together, as for the great loue with which they did embrace the one the other, to let vs thereby vnderſtand, that our good Ieſus was not hindered from comming downe from the croſſe, onely by the nailes which nailed him, but alſo by the loue which he did beare vnto the croſſe. O good Ieſus, O the loue of my ſoule (ſaith *Vberinus*) all the world ſeeke for loue at libertie, and thou onely crucified. If this thy loue be ſweet, giue vs part of it, if otherwiſe giue mee leaue to beare part with thee, for thou knoweſt, O my ſoule, that there can be no pleaſure in any loue, if it be not firſt communicated to a friend.

And if thou wilt not giue vs part of thy loue, giue vs part of thy dolours, becauſe that in thy houſe there is neuer giuen vnto any anguiſh and vexation, but there is alſo giuen with it ſome comfort and conſolation.

As *Nichodemus* and *Ioſeph* wanted not patience in pulling out the nailes by little and by little, ſo they wanted not wiſedome to giue them Saint *Iohn* in ſecret; for if the Virgin ſhould haue ſeene how they were embrued with bloud, and enamelled with fleſh, ſhee would either a ſouned a new, or haue died there in their hands.

Anſelmus ſaith, The cruell nailes which were in our Sauiours hands they did gently knocke, tenderly handle, eaſily remoue, and with many teares make cleane. *Barnard* doth ſay likewiſe, that

Ioſeph

Ioseph and *Nichodemus* did pull out no naile but they did make him cleane, keepe him, and weepe ouer him, and adore him, insomuch that if Christ did water the crosse with bloud, they did water him with teares, O happy watch tower, O glorious ladder, not of *Iacob* the blinde, but of Christ the crucified, by which the Angels doe not descend from Heauen as they are wont, but by which men doe ascend to heauen, which before they could not: because the sonne of God did not die because any man should fall, but because all men should rise.

His open shoulders being vnglued from the crosse, and his vnioynted armes being loosed from the nailes, as the dead body did waigh altogether vpon his feet, *Nichodemus* did hold him aboue, and Saint *Iohn* did hold him vp below, insomuch that Christ did sustaine and hold vp their soules, and they did sustaine and hold vp Christ his flesh.

O my heart, O my soule, doe you not see that it is now time to awake, and to watch, and also to weepe? The mysteries of your God and Lord, are brought so farre forward, that to performe them all, it suffereth not that you deuide your selues, but you must also quarter your selues, and that into foure quarters, the one to be with *Nichodemus* on the top of the crosse, and the other with Christ on the crosse, the other with the sad mother by the crosse, and the fourth with the pensiue family about the crosse: insomuch that if you will not be crucified, O my heart, as was our redeemer, you shall be quartred like a malefactor. In the meane time whileſt *Nichodemus* aboue did holde the dead body vnder the armes, and St. *Iohn* held him vp at the feete, good *Ioseph* did busie himselfe in taking out the nailes little and little, because the Virgin should not perceiue him, or at the least should not see him. Because the feet are naturally full of sinews, and the naile with the which they were nailed, strucken through them both, it could not be done so cunningly but that the Virgin should perceiue it; and if perceiued, much more bewailed. For if they did pull the naile out of the sonnes feete, they did pull him also out of the mothers heart. His hands and feet being vnnailed, and his shoulders loosed from the crosse, with cleane towels, and pittifull teares, they let downe by little and by little the dead bodie, and put him in

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the sorrowfull mothers lap; a thing most pitifull to behold, and very lamentable to rehearse, *Vocate agricolas ad luctum, & eos qui sciunt plangere ad planctum*, said the Prophet *Amos* in the eight chapter, as if he would say, Call all labourers hither, to the end that they may put on mourning apparell, and call all those which know well how to weepe, and let them come to make great lamentation, because that on this day on the mount of Caluarie, are celebrated the funerals of an honourable personage, vnto the which all which come shall be admitted, and all which weepe very acceptable.

The Prophet doth speake very circumspectly in this place seeing that in his proclamation he doth force no man, but intreat and inuite, and that not all men, but onely labourers, neither doth he command them to come well clothed, but put on mourning garments, not sing euensong but shed teares, nor yet that euery man should weepe, but onely such as knew well how to weepe. As touching the first he saith *Vocate*, and doth not say *Adducite*, that is, that they be called and not drawne; because that the workes of mercie and charitie, as to burie the dead and heale the liuing, are not meritorious vnlesse they be voluntarie.

And he saith *Vocate agricolas*, and not *desides*, that is, that for to honour the funerals of his sonne they should call labourers, and not players: because the Lord will not trust the body of his welbeloued sonne, with such as wander and loiter in the world, but with such as labour and trauell in his Church. And he saith, *Vocate ad luctum*, and not *ad lætitiam, viz.* hee inuiteth them to mourning, and not to mirth; wherein he hath great reason, for if in this vnhappy life we meet vpon any thing which giueth vs rest, we doe stumble at a thousand which doth yeeld vs torment. And he saith *ad planctum*; and not *ad gaudium*, that is, that none goe to the buriall of his sonne to laugh, but to weepe; the which our Lord doth command in respect of the honour and death of his sonne, which doth deserue by all men to be lamented and wept, and of none forgotten. And last of all our Lord doth say, *Vocate ad planctum illos qui sciunt plangere*, that is, call such as know how to mourne and bewaile, and no others; which he doth say in respect of some which doe weepe, and are sorry at euery thing,

to

not knowing why they doe weepe, nor how they doe weepe, nor for what cauſe they doe weepe.

Saint *Ierome* vpon theſe wordes of the Prophet doth ſay, That becauſe our Lord doth call only ſuch as know how to weepe, it is a token that thoſe are not acceptable vnto him which know not how to weepe: and therefore according vnto this reckoning, all our teares are not gratefull to our Lord: becauſe that to tell thee the truth my brother, hee doth not ſo much regard the teares which wee ſhed as the bowels and heart which then we haue. What doth it auaile him to weepe who doth not weepe for thee and thy Croſſe? What fruit doth he reape of his weeping, who in the armes of thy mother bewaileth not thee? What ſhall we ſay that he doth know, who knoweth not to weepe for thee in thy mothers lappe? Seeing then it is certaine that thou doeſt call none to weep but ſuch as know how to weepe, we may iuſtly ſay, that he knoweth well how to weepe, who knoweth how his owne ſinnes to amend, and haue the paſſion of his God in remembrance. Lift vp thy heart O my ſoule, and thou ſhalt ſee at the top of the croſſe, *Nicodemus* how he doth weepe, thou ſhalt ſee at the foot of the croſſe, the ſorrowfull mother in a ſowne, thou ſhalt ſee the croſſe embrued with bloud, thou ſhalt ſee the whole family weeping, and aboue all and more then all, thou ſhalt ſee dead Ieſus caſt vpon his mothers lappe, and pearced through the middle of his heart.

Barnard vpon the paſſion of our Lord doth ſay, that for three bare houres which our Lord had the croſſe for his reſting place, he payed dearely for the hire of it, ſeeing that when hee came downe, he left it part of his fleſh, left it part of his skinne, and left it part of his bloud, inſomuch that of euery thing which he tooke to the croſſe, he imparted ſomewhat with the croſſe. What did he leaue vndeuided, ſeeing that with the croſſe he deuided his owne life.

CHAP. LVII.

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How that the funerals which Ioſeph *made for his father* Iacob, *were a figure of thoſe which* Ioſeph *of Aramathia ſhould make for our Redeemer.*

Conditus aromatibus repoſitus eſt in loculo, ſaith the holy Scripture, Geneſis, 50. as if he would ſay, The patriarke *Iacob* being dead in the Kingdome of Ægypt, his ſonne did annoynt him with odoriferous oyntments; which were in propertie preſeruatiue, in quallitie ſweet, and in eſtimation very precious. And when his body was well embalmed and annoynted, they did put him into a new cofin, to carry him with great pompe and ſolemnitie vnto his graue.

Ioſeph did goe with the body of his father *Iacob*, from the kingdome of Ægypt to the kingdome of Paleſtine, where he did burie him, beſtowing great coſt on his funerals, and many teares ouer his body. This is a very pleaſant figure in that which it doth containe, and full of myſterie in that which it doth repreſent, becauſe that vnder it is contained, the manner that was obſerued in embalming a dead body, and the order which was vſed in carrying the ſame to the graue; the which is one of the moſt pittifulleſt ceremonies which is found in all Scripture. *Chriſoſt.* vpon S. *Mathew* doth ſay, That as the workes of the ſonne of God were in number many, and in dignity great, ſo the figures which were before him, were alſo in number many and in value very Heroicall: and thereupon it is, that the ſonne of God did neuer any notable worke which was not prefigured, nor there did neuer any figure goe before of him which was not fulfilled. St. *Auguſtine* in an homily doth ſay, As the thing figured doth exceed the figure, and the figure commeth behind the thing figured: ſo without all compariſon, the workes which the ſonne of God did, were of greater perfection, then all the figures which went before him.

As much as the kernell doth excell the ſhell, the marrow the bone,

bone, the flowre the branne, the gold the drosse, so much Christ doth exceed all which was a figure of him. *Origen* vpon *Exodus* doth say, That the works of the sonne of God doe tend to higher matter then we doe thinke for, and are risen to a higher stile then we doe vnderstand, because that all that which the patriarkes did, may be imitated, and all which the Prophets did write may be vnderstood, but the great miracles which the sonne of God did, neither the Angels can vnderstand nor men perfectly imitate. And because we may not seeme to speake at pleasure, we will speake of some figures of the holy Scripture, in which we may see, how far better they were fulfilled then figured; and how that all which went before Christ was but a shadow, and Christ onely the truth. When young *Isaac* did carry the wood on his shoulders to the mountaine to be sacrificed, it was a figure of Christ, who should beare the crosse on his backe, on which he should die: but Christ did far better accomplish it then the figure which did prefigure it, because *Isaac* did returne to his house aliue, but holy Iesus did abide on the crosse dead. The serpent of brasse which was erected in the wildernes, was a figure of the crosse of Christ on the mount of Caluarie: but the crosse did farre better performe that which it did pretend, then the serpent that which it did figure, because the serpent did onely heale the biting of the body, but the crosse of Christ doth heale the wounds of the soule. When *Moyses* did bring the synagogue out of Ægypt, it was a figure of the libertie which God would giue his Church: but Christ did better fulfill it then *Moses* prefigure it, because *Moses* did bring them but vnto the desert, but the son of God doth carry vs vnto Heauen. King *Pharaoes* Cup-bearer and Baker, were a figure of the good theefe and the bad which did suffer with Christ: but Christ did far better fulfill that figure, then it was before prefigured, because the cup-bearer within three daies serued againe at his maisters table, but the good theefe the same day went with Christ to glorie. Loe then proued, how farre more excellent the rose is, then the thorne, the fruit then the leafe, the truth then the dreame, the spirit then the letter, and the Church then the Synagogue. When the sonne of God did say, *Scrutamini scripturas quia ipsæ testimonium perhibent de me*, hee did very plainly aduise vs, that if wee would not

read

read the Scriptures with very great diligence, we ſhould neuer vnderſtand the myſteries contained in them: for we muſt not thinke that if a man be able to read them that he is preſently able to vnderſtand them. To ſearch out a matter as Chriſt doth command vs, we haue neede to haue great care to ſeeke it, time to finde it, light to ſee it, vnderſtanding to know it, wiſdome to keepe it, and alſo loue to enioy it. Comming then vnto our purpoſe, one of the figures wherein the ſonne of God hath been liueliest figured, is of this great Patriarke *Iacob*, among the olde Fathers very honourable, and among the Patriarks moſt renowned, and therefore the Angell did tell the Virgin, That her ſonne ſhould raigne in the houſe of *Iacob*, not making mention of *Abraham*, although he were a holy man. *Iacob* was at variance with his brother *Eſau*, touching his fathers inheritance: but Chriſt at greater with the ſynagogue touching the prehiminence of his Church: but as in the end *Iacob* did buy the firſt birth and inheritance of *Eſau* for a meſſe of broth, ſo Chriſt did buy the inheritance of glory with the bloud of his owne proper vaines. For the ſpace of fourteen years good *Iacob* was enamored of faire *Rachell*, and thirtie three yeares the ſonne of God was enamored of his Church; but the loue of the one did exceed the loue of the other, becauſe *Iacob* was troubled with nothing but with loue only, but the ſonne of God was not troubled onely with loue, but alſo with griefe and puniſhment. His eyes blinde, his armes a croſſe, enuironed with chrildren, and loaden with yeares, the great patriarke *Iacob* did die in Ægypt: and in like manner, his eyes daſhed out, his armes nailed, compaſſed with theeues, and loaden with merits, Chriſt dyed in Caluary. At the point of death and with the ſigne of the croſſe, *Iacob* did take away the heritage from his nephew *Effraim*, and gaue it vnto *Manaſſes*: and in like manner in the laſt houre, and vpon the tree of the croſſe, Chriſt did diſinherit the ſynagogue, and giue the right of the inheritance to the Church.

Iacob entred very rich in golde, ſiluer, and cattell, but they brought nothing out of Ægypt vnleſſe it were balmes to embalm him, and oyntments to annoynt him: ſo the ſonne of God came into this world very exceeding rich, but went out of it very poore, ſeeing they did embalme him with other mens balme,

and

and shrowd him in a borrowed sheete.

Seeing that wee are now come with our figure vnto the thing figured, it is very expedient for vs to say something how the Sonne of God was oynted with oyntments, and how hee was shrowded in the sheet, and how he was bound with a towell, and how he went vnto his graue, and how he was mournfully lamented by all his familie.

Before all other thinges I summon you O my eyes, and coniure you O my fingers, the one that you cease writing, and the other that you weepe bitterly in this pittifull and lamentable case which we haue now in hand, and which we begin now to weepe. I warne you also O my soule, and call you O my heart, that you come to the funerals of the sonne, and to honour the mother, for we haue two dead persons in our handes, that is, the dead heart of the mother, and the pearced body of the sonne.

The last paine and trauell, the last dispatch, the order of his buriall, the annoynting of the body, and the griefe of the mother, what fingers are able to write, what heart thinke, what eyes weepe and lament? O sad funerals, O lamentable exequies, considering that they were not celebrated in the Church, but in the field, not with light, but in the darke and by night, nor by the Clergie, because they were fled, nor with solemnitie, but priuatly, nor with ringing of bels, but with shedding of teares.

The Author followeth the same matter.

THE Sons bodie being put in the Mothers lap, and the Mothers heart being with the soule of the Sonne; as the night did draw neere, and the time wax straight, to take order for the embalming of the body, and carry him to his graue, *Nichodemus* and *Ioseph* were stroken with great pittie, when they should seperate them, and were ashamed to aske for his body of his mother. The two honourable old men, on the one side did behold the son how he lay, and on the other, the mother what countenance shee bare, they did looke to the time which was now at an end, and the night which was come vpon them; insomuch that necessitie did constraine them to aske for the body, and pittie did inuite them to bewaile him.

How

How ſhall my tongue be able to ſpeake, or my penne be able to write all which paſſed in this inſtant, and that which the ſad mother did ſee, and my heart not conſume away with ſighing, and my eies grow blinde with weeping? The olde men did looke the one vpon the other, & although they did vnderſtand the one the other, yet they did not ſpeake the one to the other: for at the very inſtant when they would haue ſpoken, the ſobs did cut them off, and the teares did hinder them. What wilt thou haue mee to ſay, but that the heart enforcing him to ſpeake, the mouth was ouercome preſently, and filled with teares and ſighes *Ioſeph* then as being the moſt ancient of them, and S. *Iohn* moſt familiar with her, with many teares in their eies, vttered theſe words.

The time doth not ſuffer vs ſweet Lady, to ſpeake, and diſcourſe of that which your ſonne hath ſuffered, nor of that which you haue endured, for if you haue loſt a ſonne, wee haue alſo loſt a maiſter, and ſeeing the loſſe is common vnto vs all, let vs ſurceaſe our ſpeech vntill another time.

You know Lady, that the Sabaoth is at hand, the night commeth on, the Citie farre off, the ointments ready to diſſolue and melt, the body not yet annointed, and the ſhrowd not ſewed, by reaſon whereof we beſeech you, to giue vs the body to ſhrowd, and licence to annoint him with theſe oyntments. As they did ſpeake vnto her with many teares, ſo ſhe anſwered them with many ſobs, ſaying O honourable *Ioſeph*, O louing coſin, tell me I pray you, what hurt I haue done vnto you, that you ſhould take my ſonne from mee? If you will burie him, I yeeld my conſent, but where can he be better buried, then in the bowels of his mother? If the eternall father hath taken his ſoule becauſe he did create it, why doe you not leaue his body vnto his wofull mother, who brought him into the world? If you will burie the ſonne, burie the mother alſo with him, for her heart is not able to ſee him die, and alſo to ſee him buried. Whether ſo euer you goe to burie my ſonne, you ſhall alſo take mee to be buried with him; for why would you be ſo cruell and inhumane, as to burie mee without a ſoule, as you doe burie him without life? ſeeing it is certaine, that the heart of the louer, doth rather liue where hee doth loue, then where he doth liue; why will you take him out of my armes, with

the

the which I embrace him, seeing you cannot seperate him from my heart, with the which I loue him? O honourable *Ioseph*, O *Nichodemus* my trustie friend, doe not you know that his father hath taken his soule, that the earth hath drunk his bloud, that the hangmen haue deuided his garments, that death hath taken away his life, and that vnto me wretched woman, there hath fallen nothing, vnlesse it be his flesh torne in pieces?

Seeing there hath chanced no other inheritance vnto mee, but this torne flesh, this pittifull flesh, this slaine flesh, this flesh pierced; why are you so cruell, as to take this my inheritance from me, and carrie him so quickly vnto the graue? Doe you not thinke you carrie him too timely to his graue; seeing that before he knew what it was to haue a house, hee knoweth what his graue doth meane?

O my sweet sonne, O my perfect trueth, O my soueraigne vertue, O my chiefe loue, and O my last griefe, who, when, and how, was hee able to take away thy life, O my life? Did the world finde no other, on whom hee might make an anotomie, but on thy flesh, O my soule? Why did not the world content himselfe, to see the workes which thou diddest, and heare the words which thou spakest; but must also see the bowels which thou haddest?

And when did they see thy bowels, but when they did open thy side with a speare, and breake thy shoulders with stripes? O sacred flesh, O holy bloud, O life without spot, O profound wisedome, O infinite charitie, O holy head, who durst flay thy skin, and who so bold as to bore thy braine? O cruell bulrushes, O sharp thorns, how durst you shut vp your selues in this holy head, in the which, the eternall father hath put to keepe all his glory? O beautifull face, O bright countenance, O image of life, O portrature of glorie, O blessed visage, how hast thou changed thy selfe so much, and how art thou remoued from that that thou wast, when thou diddest make of the stable in Bethleem heauen, and of the Inne Paradice? O holy breast, O golden side, O hidden secret, O inflamed heart, O inspeakable loue, what haddest thou done vnto the world, or what had I committed against thee that with one blowe they should open thy side, and breake my bowels?

O cruell ſpeare, O faithleſſe yron, how were you ſo ventrous, as to giue ſo cruell a thruſt, in ſo holy a fleſh, and ſo inhumane a wound? O the light of mine eies, O the reſt of my life, how is it poſſible, that I hauing giuen thee nouriture with my milke, and maintained thee with my diſtaffe, thou ſhouldeſt now leaue mee, my head loaden with gray haires, my eies full of teares, my houſe enuironed with enemies, and my heart burthened with cares? O my ſonne, O the loue of my heart, hauing ſeene, that thou haſt redeemed all the world, I doe thinke my labour well beſtowed; but yet in the end, perceiuing my ſelfe to be a mother, and that ſo wofull a mother, I cannot but grieue, to ſee that I am an orphane without a bridegroome, a ſtranger from all comfort, alone without a friend, a widdow of my childe, and principally in the power of my brothers ſonne. Had you nothing elſe more readie at hand, then to command in your teſtament, that I ſhould be bequeathed vnto your coſin german? Why did you not bequeath him one of your coates, or the croſſe on which you did die, or the crowne with the which you did your ſelfe honour, or the nailes which gaue you torment, or the vineger which cauſed your end, or the bloud with the which you doe redeeme vs, ſeeing that theſe things are the greateſt riches of your inheritance, and the true badges with which you redeemed the world? Seeing by you I am the daughter of the father, the eſpouſe of the holy Ghoſt, the princeſſe of heauen, and the Queene of the world, why doe you diſpoſe of another bodies goods, and bequeath that to your coſin german which is none of yours? For one man to bequeath another his goods is tollerable, but to bequeath the mother, which bare him in her wombe, is not ſufferable; becauſe it would not be iuſt to giue a legacie vnto ſtrangers of the mother, which nouriſhed vs at her breaſts.

Glorious Saint *Iohn* ſeeing that all the bewailing and lamentations, which his owne Aunt did make, was a complaining of that legacie, thought good to make her an anſwere, or rather to comfort her, for he did rather deſire to ſee his Aunt deliuered of griefe, then his owne perſon bettered, Saint *Iohn* ſaid vnto her: O ſea of paſſions, O depth of cares, O my holy Aunt, O my bleſſed Lady, is it not now time that thou make a foord of thy anguiſhes, which moleſt

moleſt thee, and cut off the teares which make thee blinde? Doe you not ſee, that exceſſiue loue and ouermuch griefe, doe make you forget where you are, that is, on the mount of Caluarie, and not take heede with whom you ſpeake, that is to ſay, with a dead body? Seeing that this body who you doe talke with, is both dumbe and blinde, how is it poſſible, that hee ſhould ſpeake to you, or ſee you? Let theſe teares then ceaſe, let theſe ſighes goe no further, let theſe griefes be cut off, and let theſe complaints haue an end, becauſe that in ſuch a diſmall day, and in ſo ſhort a time, it is to be beleeued, that ſeeing the father would not heare the ſonne being aliue, that neither the ſonne will heare the mother, being alreadie dead. What meaneth this O my Lady, what meaneth this? when the elements are troubled, when the heauens are afraid, when the graues are open, and when thoſe which are aliue, are amazed and aſtonied, doe you ſettle your ſelfe to reaſon with the dead? when your ſonne and my maiſter, did giue vp the ghoſt this euening vpon the croſſe, hee gaue you no charge ouer the dead, but ouer thoſe which were aliue: and doe you make no reckoning of the liuing, and reaſon onely with one that is dead? If it ſeeme a hard matter vnto you, to change a ſonne for a kinſman and the maiſter for the diſciple, take no griefe at all thereby, for from this preſent houre I renounce the tutelage which hee did giue me, and forſake the legacie he did bequeath mee. That which I deſire of you is, that you marke with what faith, theſe old men are come hither, in what danger they haue thruſt themſelues, what charges they haue beene at, and how the time is ſhort, and the great Sabaoth alreadie entred; and that ſeeing for your ſonne, they doe ſpend their wealth, be not a cauſe that by your meanes they looſe their life.

O ſad man that I am, what doth it benefit thus to rub your eies, to wring your hands, to ſhed ſo many teares, and vtter ſuch pittifull words, but to cauſe vs all to loſe our liues, and your ſonne to want a graue?

O eternall father, O my maiſter and bleſſed Lord, why doth not the one of you ſuccour his daughter, and the other of you his mother, in this ſorrowfull houre; in which, in a manner of a contention, and on a vie, ſhe will weepe vntill ſhee haue not left one

teare, as he did ſhed his bloud, vntill there was not left one drop, And doeſt thou not know that the ſorrowfull heart doth die weeping, as the body doth die fighting? ſeeing that thou art the mother of his children, the inheritrix of his dolours, the fulfiller of his legacies, the Secretarie of his ſecrets; ſeeing he did die becauſe we ſhould liue, why wouldeſt thou haue vs to die this night all in this place? with his owne proper death, hee did buy our life, and wilt thou with our life, buy thy death? The Iewes did not kill vs with their weapons, and wilt thou drowne vs in thy teares? If thou die and wee die, how is it poſſible that the dead ſhould burie the dead? Make thy commoditie of the time O my Aunt, and wade with thy vnderſtanding, for thou ſhalt neuer, or very late, finde ſuch honourable olde men, who will ſerue thee of free coſt, giue thee oyntments for nothing, lend thee a ſheet for nothing, and alſo help thee to weepe the death of thy ſonne of free will. Behold my Lady and Aunt, the ſunne is now downe, the day is ended, the night doth draw neere, the darkneſſe doth make haſt on, and the body is not yet carried to the graue.

The water is at hand to waſh him, the oyntments are here to annoint him, the ſwathing cloathes are brought to binde him, the ſhrowd is readie to wrap him, there reſteth nothing, but that your eies would leaue weeping, becauſe we may begin preſently to annoint him.

The Author goeth forward, and ſpeaketh of the annointing of Chriſt.

O High myſterie, O diuine ſecret, what heart is able to thinke, or what tongue able to vtter the pittifull warre, the dolefull ſtrife, which paſſed betwixt the virgin and S. *Iohn*, and betwixt the mother and the olde men, becauſe that they would haue buried the dead body, and ſhee would not; but would enioy him longer time. O glorious ſtrife, O happie contention, where loue on the one ſide, and holy zeale on the other, doe debate the matter; whether they ſhould lay the dead body in the heart of the mother, or burie him in the center of the earth.

The mother doth ſay, that hee doth belong vnto her, becauſe ſhe

ſhe did bring him into this world; the earth doth plead that not, but vnto her, becauſe of her hee was formed; and that which is moſt of all to be wondred at is, that the ſad mother doth weepe, to ſee that they take him from her, and the earth in a maze to ſee that ſhe muſt receiue him. For pure feare and reuerence, the riuer Iordan did open a paſſage to the Ark of the teſtament, and ſhould not the earth be aſtonied, and in a feare to receiue into her the bodie of Chriſt? The end of the ſtriſe was, that the dolefull mother did yeeld the body to be buried, and they did leaue her a little more time to bewaile; inſomuch that her loue was not iniuried, nor their zeale offended.

O my ſoule, O my heart, why doe you not goe betwixt them and part the fray; ſeeing you ſee them take hold of the dead bodie to burie him, and the mother hold him faſt, loath to depart with him?

They demand his body with milde words, and ſhee detaineth him with pittifull teares, for they thinke the time long vntill they burie him, and ſhee very ſhort to enioy him. But what ſhall I ſay more vnto thee O my ſoule, but as they had no great deſire to importune her, ſo ſhe had not now much liſt to reſiſt them, and in the end they bought the body with the price of their teares, and with the like ſhe kept it a great ſpace. O good Ieſus, O the loue of my ſoule, how farre more dearer thy mother did ſell thee being dead, then *Iudas* did ſell thee being aliue, for *Iudas* did giue thee for thirtie pence; but ſhe did not giue thee but for many teares.

What meaneth this O good Ieſus, what meaneth this? Muſt all the torments of neceſſitie be doubled in thee, hauing beene but once in all other martyrs? Thou diddeſt ſuffer two agonies, the one in the garden, and the other on the croſſe; thou diddeſt ſuffer two deathes, the one of thy paſſion, and the other of compaſſion; thou waſt baptized twice, once with water in Iordan, and another time in Caluarie with bloud; and thou waſt ſold twice, once for exchange of money, and another time for the waight of teares and ſighes: buy then O my ſoule, buy of the mother, the ſonne; buy of the inheritrix, the dead body; buy of S. *Iohn*, the maiſter; buy of *Nichodemus*, a friend; the which buying is done not with aboundance of wealth, but with the purity of conſcience. Now

that the Virgin gaue them licence to annoint the dead body, and when they determined to burie him, all men came about him, and all that ſorrowfull company did enuiron him as a ſwarme of Bees, vttering many pittifull words with their tongues, and weeping liuely teares with their eies. What did they not ſay, what did they not weepe, what did they not feele, and what lamentation did they not make, when they ſaw their Lord and maiſter ſo torne and rent?

What eies were able to ſee him, and what tongue to extoll him, or who able to behold the body ſo euilly handled, and ſee ſo cruell a butcherie made of his God? If they did looke on his face, they ſaw it ſpet vpon, if they did looke on his haire, they did ſee it pulled, if they did looke on his ſhoulders, they ſaw them opened, if they did looke on his hands, they ſaw them broken, if they did looke on his body, they ſaw him ſtripped, if they did looke on his ſide, they ſaw him ſtrucken with a ſpeare. The propheſie of *Eſay*, *Quod a planctu pedis, vſque ad verticem non erat in eo ſanitas*, was litterally fulfilled as he did propheſie; ſeeing that in the dead body of that dead man, there was no fleſh which was not blacke and blew, no skinne not pulled off, no ſinew not wreſted, nor bone which was not out of his place.

The houre being then come, that they would ſtretch out the dead body, and annoint him, as the ſad mother went a little a ſide, and ſaw that her garment was ſpotted with the bloud of her ſonne, there began a new lamentation betwixt them, and a new martyrdome aſſaulted the mothers heart. Take compaſſion O my heart, take compaſſion on this ſad widdow, conſidering ſhee hath her ſonne dead in her preſence, the ground embrued with bloud, and her heart grieuouſly afflicted, I might better haue ſaid broken in ſunder; for ſeeing (as ſhee doth) the heart of her ſonne deuided, how is it poſſible that hers ſhould remaine entire? now O my ſoule, now or neuer, thou which art dead, mayeſt come to thy God which is dead, for going about as they doe to annoint him, thou ſhalt helpe the old men to annoint him, and the ſorrowfull mother to mourne for him.

O happy is the ſoule which will be there, only in thought, ſeeing that ſhee cannot be there in preſence; becauſe ſhee cannot be occupied

occupied but in keeping the croſſe, or in gathering the bloud, or in weeping with the mother, or in diſſoluing the oyntments, or in annointing the wounds, or in binding him with cloathes. In ſuch a high ſolemnitie, in ſuch glorious funerals, in ſo honourable a buriall, would not (thinke you) all the celeſtiall gouernment be preſent? The ſheete being ſpread vpon the ground, in which they would ſhrowd him, and the napkin with the which they ſhould couer his head, and the binding cloathes which they had to binde the body with, they tooke that holy body with great reuerence, and put him vpon thoſe cloathes, ſtretched out at length. And becauſe the tender fleſh of the dead bodie, was newly torne and bloudied, and they hauing no other meane to take him vp and ſtretch him out, but by taking hold of him, ſome reliques of bloud and of his fleſh did alwaies ſticke to their hands, which they did wipe off with the ſhrowding ſheete, and towell which was about his head.

The dead body being laid on the earth, the mother did put her ſelfe at his head, *Mary Magdalen* at his feet, S. *Iohn* and *Nichodemus* on one ſide, and *Ioſeph* and the two *Maries* on the other, becauſe the labour and griefe ſhould be deuided amongſt them all, and becauſe they might equally enioy Chriſt. Now that they had the body in the middeſt of them, and that he was compaſſed in by them, kneeling on their knees, and their hands waſhed, and their ſleeues truſſed vp, they began to looke on the wounds which they had to annoint, and vnſtop the oyntments which they brought to annoint him. When they ſaw ſo neere to them the markes of the laſhes, the rupture of the nailes, the blew wales of the buffets, the ſwelling of his veines, the piercing of the thornes, the grieuouſneſſe of his wounds, and the wan colour of his holy fleſh, they fell a new into a maze, and began a freſh to weepe and bewaile. That moſt bleſſed body of his was ſo wounded, and ſo torne in pieces, that for very compaſſion and pittie, their armes did faile them, the oyntments fell out of their hands, and the teares did fall one drop after another downe their faces.

They would haue annointed the bodie, but they could not lift vp their armes, they would haue ſpoken but they could not wag their tongues, they would haue taken heart, but their ſowning

did not permit them, but yet in the end they endeuoured to doe that which they ought, although not as they would.

Becauſe the night did now charge them, and the great ſolemnitie of Eaſter was now come in, they determined among themſelues that euery one ſhould take a part of the balme to annoint his wounds, becauſe they were ſo many and ſo grieuous, that they had all inough to doe, and place to beſtow their balmes. O my fingers, O my pens, in ſuch a profound miſtery and in ſuch a high worke, as is the embalming of this dead body, ſhall it not be reaſon that you pauſe a while, and giue ouer writing, to the end that my eyes ſettle themſelues to weepe ſome ſmall ſpace? It is reaſon O my ſoule, that you ſhould ſigh, it is reaſon that you my eyes ſhould weepe, ſeeing that they doe all together annoynt him, and all together weepe for him, inſomuch that he who with moſt tender bowels doth loue him, with greateſt abundance of teares, doth weepe for him. Ceaſe not O my bowels to ſigh, and ceaſe not O my eyes to make your ſelues a fountaine of teares, becauſe that in the funerals of your God, there is a great neede of water to waſh him, as there is oyntments to annoint him. With what thinke you O my ſoule did thoſe holy olde men vnthawe the oyntments which were frozen, but with the teares of their eyes? What wilt thou know more O my heart, but that at one time, and in the ſame moment when the oyntments did diſſolue with teares without, for pure compaſſion their entrailes did wax ſoft and tender within? In all the time that they continued their annointing of him, their handes were neuer a wearie, their hearts neuer ceaſed ſighing, nor they neuer leaue of weeping, and which is moſt pittifull, that although they did leaue off to annoint, yet they did neuer leaue off to weepe.

What other thing would you haue thoſe old holy men to doe, but on their knees to ſerue him, and with their hands to annoint him, with their eyes to weepe for him, and with their hearts to worſhip him. O good Ieſus, O the loue of my ſoule, who is he who hath no need to annoint his wounds, ſeeing that thou hadſt need to annoint thine? O what a difference there is betwixt thy wounds and mine; becauſe that thine the laſhes and ſtripes did make, but mine my ſinnes doe cauſe; thine are woundes of the

body

body, but mine are faults of the minde; but that which is moſt to be lamented is, that thine are aſſwaged with ointments, but mine are not made whole without puniſhments.

With the oyntments of loue thou doeſt annoint thy elect, and with the oyntments of dolour thou doeſt cure all the wicked, in ſo much that with oyntments of gentleneſſe thou doeſt annoint the good, and with puniſhment thou doeſt heale the bad.

Becauſe the blowes of his body had beene very cruell, and his wounds very deepe, there was much ſpent in the annointing and embalming of him, and yet notwithſtanding neither their boxes of oyntments were all ſpent, nor the teares of their eies euer dry.

With great bounty, and no niggiſhnes that holy body was annointed, and wept & bewailed, for there were oyntments enough to couer him, and teares ſufficient to baptiſe him.

His body then being annointed, they wrapped him in the ſheet which he was laid on, from the head to the feet, and the like they did with a towell about his head, binding vp all his body with binding clothes, in ſo much that he was annointed, bound vp, and ſhrowded, but not yet ſowed together.

CHAP. LVIII.

Of the great care which they had in times paſt to burie the dead, and why the ſonne of God did not command his body to be buried.

Videns iugulatum iacere in platea, eum ſol occubuiſſet ſepeliuit eum. Thob. 2. chap. theſe are the words of the holy Scripture, ſpeaking of the care which the good man had to burie the dead, as if he would ſay, There was in Babilonia a poore man executed by iuſtice, the which being knowne by *Tobias*, hee brought him preſently to his houſe, and when the ſunne was downe did burie him, Among the works of mercie the viſiting of the poore, and the burying of the dead

dead are very acceptable vnto God, the which two workes were neuer done by any, but they haue beene rewarded for it of our Lord.

When they had slaine King *Saul* in the mountaines of Gelboe, King *Dauid* did send many thanks to the inhabitants of Galaath, because they went to the field for his body, and afterward burie him for nothing.

The Scripture doth highly commend good King *Iosias*, who commanded wicked *Iesabell* to be slaine, and afterward to be buried, insomuch that like a gracious Prince although he depriued her of her life, yet he did not deprive her of a Sepulcher. The holy Scripture doth likewise commend the good Patriarke *Ioseph*, who brought his father out of Ægypt to bee buried in Palestine with great toile of his body, and great charges of his purse. King *Salomon* did inherit the wealth of his father, but did not inherit his pitie and mercie, seeing it is not read that for the death of *Dauid* hee did shed a teare, or with pompe and solemnitie giue him his buriall.

Men of olde time did make great reckoning of being buried in rich Sepulchers, and especially all the nation of Egypt, whereof *Diodorus Siculus* doth write, that their Kings did spend their treasure in nothing more, then in building of rich Tombs and Sepulchers.

Quintus Curtius doth write, that the Sarmates did neuer fight for the defence of their wiues and children, but for the defence of their ancestors tombes, for they would rather die to defend the bones of those which were dead, then for the liues of those which were aliue. The great Priest *Simon* did command a stately and rich building to be made in Modin, for the ornament of his tombe; which was a worke in those daies honourable to possesse, and very costly to build. In that proud tombe, *Simon* did burie his brothers, the *Maccabees*, and reserued a place for his owne bones.

To come then vnto our purpose, onely the sonne of God, onely Iesus crucified, did neither build himselfe a Sepulcher when hee was aliue, nor his mother knew not where to burie him when hee was dead; but as hee had liued in a borrowed house, hee was also buried in a borrowed Sepulcher. How should he make to himselfe

ſelfe a tombe, who had not ſo much as a houſe to dwell in? on the Altar of the croſſe, he did remember very well to pray for his enemies, and pardon the thiefe his ſinnes, but nee remembred not to command where he would be buried, becauſe he did rather intend other mens ſaluation, then his owne buriall.

Seeing thou doeſt (ſaith *Theophilus*) commend thy mother to the Diſciple, thy Church to *Peter*; thy ſoule to thy father, and thy enemies to his mercie, why doeſt thou not alſo make mention of thy graue? Who will take thee from the croſſe, who will put thee in the earth, ſeeing thou doeſt leaue no wealth to burie thee, nor place where to put thee? If thy body doe remaine vpon the tree, the birds will eate him; if hee fall downe beaſts will deuoure him, if they would ſhrowd thee thou doeſt want a ſheet, if they would burie thee thou haſt no graue: in ſo much that for the funerals of thy owne body thou haſt commanded nothing in thy laſt will and teſtament. O how well it doth appeare, that the ſonne of God was a Chriſtian, and died like a Chriſtian, ſeeing hee did little eſteeme of all that which he left behind him in the world; which he did well ſhew, in that that he did poſſeſſe nothing when he was aliue, nor appoint himſelfe a Sepulcher when hee did die. By this notable example we ſhould take example, not to care much whether they doe burie vs in a rich tombe or not; becauſe it is better to goe from a dunghill with poore *Lazarus* to heauen, then with the couetous rich man to hell. S. *Auguſtine* doth ſay, That the bodies of many holy men haue beene caſt into the bottome of the ſea, many burnt in great fires, and many deuoured of brute beaſts; and yet neuertheleſſe were not they thinke you very holy men, though they did want rich and ſtately Sepulchers? It was very well ſaid of *Anchiſes* to his ſonne *Aeneas* that, *facilis eſt ſactura ſepulchri:* for to ſay the truth, of all the troubles and trauels of this life, it is the leaſt of them all to want a graue. *Seneca* in his tragedies ſaith, Which is better for me, to be buried in the entrailes of brute beaſts, which runne in the field, or in the entrailes of wormes which will gnaw mee in the graue? Let euery man then haue an eie to that which doth touch his conſcience, and not take care how he ſhall be buried, for the poore ſhall not want ſome one or other to burie him, nor the rich to inherit him.

In

In horto erat monumentum nouum, in quo nondum quisquam positus fuerat, & ibi posuerunt Iesum, saith Saint *Iohn* in the nineteenth chapter, as if hee would say. Fiftie paces from the mount of Caluarie, there was a little garden, wherein there was made a very honourable tombe, the which was so new, that neuer any had beene buried in him. If we doe looke curiously into that which the Euangelist doth set downe, he doth represent vnto vs the Sepulcher of our Lord, with very high conditions; for he saith, that it was not farre from the mount of Caluarie, and that it was in a garden which was enuironed round about, and that it was wrought out of a rock, and that no man had bin euer laid in him. The wounds of the dead body being washed with teares, and his glorious bodie annointed with oyntments, and his head couered with a kerchiefe, and his carkasse shrowded in the sheet, they carrie him to the graue according to the olde custome of the Synagogue. With this procession, all processions doe end, and with this ceremonie, all the ceremonies doe end which belong to the life and death of the sonne of God, the which procession or ceremonie although of all others it be the last, yet it is not the least.

Ioseph and *Nichodemus* once againe aske licence of the mother to burie her sonne, as they did to embalme him, the which they obtained by earnest entreatie and waight of teares. Because the comfortlesse mother had beene accustomed, many yeares to say to her sonne, and he vnto her, Let vs goe home; what griefe did she conceiue, when they said, Let vs carrie him to his graue? O Queene of Angels, O Princesse of eternities, what heart can endure, that the sonne which thou diddest bring forth of thy womb, and bring vp at thy breasts, thou shouldest see him die with thy eies, and carrie him to be buried with thy armes? being as thou art young in yeares, a Virgin in office, peereleesse in holinesse, excellent in desert, and a late widdow of thy childe, who brought thee at that houre to the mount of Caluarie? at such a time wast not thou wont to be a praying in thy oratorie, and thy sonne a meditating on the mountaine? How poore so euer a mother doth see her sonne, yet she is glad to haue him aliue, but after she doth see him dead and carrying to his graue, it is most certaine that where they doe burie the body of the sonne, they doe also burie the heart

of

of the mother. If all mothers haue this griefe, who peraduenture hath a husband and another childe aliue, what sorrow doth the heart of this comfortlesse mother feele, when shee seeth her sonne buried, seeing she had no other sonne aliue, nor husband, nor brother, but was left alone and commended onely vnto her kinsman? O my soule, O my hart, if it be true that thou art mine, & also true that I am of Christ, how is it possible that thou shouldest goe forward with these mysteries, vnlesse thou do first make thy eies hard flesh, with weeping? Which of the Angels can containe forme weeping, and what man is there, whose bowels will not rent in sunder, seeing the sonne of God departed, and seeing him within wounded, and without shrowded? Because the oyntments were liquid, and the wounds tender, and the sheet very fine and thinne, what griefe thinke you had his wofull mother, to see her sonne dead before her eies, his body shrowded, and the sheet spotted with bloud againe? S. *Barnard* vpon this place: The mother was somewhat farre from the Citie, in the euening of the great Sabaoth, the night was darke, shee solitarie and without all helpe, and if happily she did open her eies, she saw the crosse all bloudie, and her sonne couered in his shrowd. O in what a great anxietie and conflict of minde all the whole family was driuen into; for if they would haue carried the dead body to burie, it was now heauie, the monument somewhat farre off, men but a few in number, and the women weake, a beere they had none, and helpe they did not looke for, insomuch that if they would haue buried him, yet they had nothing to carrie him.

To goe to the Cittie it was now too late, to call people was scandalous, to take him vp in their armes, hee was spotted, and to leaue him vntill another day was dangerous, insomuch that because they knew not what to doe, they filled themselues with weeping, ouer the dead body. Our Lord then giuing as great strength vnto those few, as if they had beene many, *Ioseph* did put himselfe on one side, and *Nichodemus* on the other, and S. *Iohn* at his head, and so they began to lift vp that holy body from the ground, not without very great lamentation, because that with the same measure and compasse that they did lift him vp, they did weepe, and did weepe with the same that they did lift him vp.

At the very instant that the men did take hold of the dead body, the three *Maries* did lay hands vpon the dead woman; but O griefe, O sorrow, the dolour which they receiued to see the mother, did trouble them more then the waight of his body. Be not a feard O my soule, be not a feard, to see thy God goe torne in pieces towards his graue, to goe dead, to goe embalmed and annointed, and likewise shrowded; for if they doe carrie him in their armes dead, within their hearts they doe carrie him aliue. O glorious processiõn, O happy pilgrimage, in the which the sonne goeth dead, the mother halfe dead, *Nichodemus* sighing, *Ioseph* blowing and breathing, S. *Iohn* weeping, *Mary Magdalen* bewailing, and all the family sorrowing and mourning.

Why doest thou not either depart or part in two, O my soule, seeing wee finde such great mysteries euery where? Doest thou not see that the Angels are astonied, the elements altered, the diuels a feard to see him die who doth raise the dead, and to see the Lord of the liuing to be carried to his graue? art thou not ashamed to liue, O my soule, thy God going dead, and art thou not much troubled to goe at liberty, thy Lord being shrowded? Doe not call thy selfe mine O my heart, if in this processiõn thou doest not deuide thy selfe, to the end that one part may remaine with the bloudie crosse, the other goe with the afflicted mother, the other helpe the dead body, and the other goe before to make readie the Sepulcher.

O good Iesus, seeing that thou doest shew thy fauours, they not seruing thee; and doest giue, not hauing any thing giuen thee; and doest helpe, not being helped; wilt thou not helpe me to goe to glory, if I doe helpe thee to goe to thy graue? I command thee O my soule, and I coniure thee O my heart that you helpe to carrie the sonne, and helpe the mother to weepe, for if there be three which carrie him, there are fixe which weepe for him.

The Author concludeth now with putting Christ in his graue.

O Pittifull iourney, O sad way; for if the men did goe with the sonne, the mother did fall downe with the women, and if the women did goe with the mother, the dead body did fall with the men,

men, by reaſon whereof they did goe on piercing the heauens with ſighes, and watering all thoſe fields with teares.

And albeit that the night ſhould be very darke, and the way very full of wood, yet no man could haue loſt himſelfe in the way, if he would haue gone that pilgrimage, becauſe it was well marked with the bloud which did drop from the ſonne, and well watered with the teares of the mother.

O holy ſtones, O glorious hearbes, O bleſſed earth which is troden vpon in this iourney, ſeeing that all that garden, all thoſe ſtones, and all thoſe hearbs, did deſerue to be made holy, not with the oyle of Oliues, but with the bloud of his veines, and teares of her bowels. What meaneth this? Diddeſt thou inſtitute twelue Biſhops ouer night at ſupper, and doe they carrie thee to be buried without Cleargie? Thou being the ſonne which doeſt giue light to the heauens and the earth, is there not to burie thee ſo much as one candle? Why doe they carrie thee without a croſſe to thy graue, thou dying a little before on the croſſe? O high myſterie, O ſecret Sacrament, ſeeing that in going to be buried without light, and without Cleargie, and without a croſſe hee doth condemne all vaine and pompeous funerals: inſomuch that as he was borne without pride, he would likewiſe be buried without coſt.

They went on leaſurely with the body, and now and then reſted themſelues, for if the ſhortneſſe of the time conſtrained them to make haſt, their multitude of teares and weakneſſe of body cauſed them to reſt. Thoſe which carried the dead body and which led the dolefull mother, did oftentimes ſtay by the way, not onely to reſt themſelues, but alſo to weepe their fill and wipe their eies, and that which is moſt of all to be lamented, is, that the ſhrowding ſheet was very ſlacke and wet, not with the dew which fell from heauen, but with the teares which they ſhed from their eies.

With greater deſire to reſt, then to burie the dead bodie they came at the laſt with him to the graue, where they found preſently a new trouble, to wit, in remouing the ſtone of the monument, and in ſeperating the ſad mother from her ſonne.

They deuided the labour betwixt them, the women remained with the comfortleſſe mother, and the men began to remoue

the

the ſtone. The manner of the Sepulcher, was in proportion round, in height more then a mans ſtature, in breadth very conuenient, in worke engrauen in a rock, in colour white and yron colour, in coſt ſumptuous, in the eye beautifull, in ſtrength ſtrong, in building new, and in property another mans. All theſe conditions were neceſſarie for the honour of Chriſt his buriall, for if it had not beene of ſtone, they would haue ſaid that his Diſciples had ſtolne him away; if it had not beene new, they would haue ſaid that ſome other had riſen againe; and if it had not belonged to another man, they would haue ſaid that all had been but a fained matter. O poore Lord, O the riches of heauen, did it not content thee that thou waſt borne without a houſe, that thou didſt liue without wealth, die without a bed, but doeſt alſo burie thy ſelfe in another mans graue? O how happie I ſhould be, if thou wouldeſt burie thy ſelfe in this my ſoule, to the end that as thou diddeſt riſe the third day, neuer after to die againe, ſo ſhe ſhould riſe alwaies after to liue.

The graue in the end was without incombrance, the dore was open, the ſtone taken, the vigile ended, Eaſter come, and notwithſtanding all this, neither the holy old men durſt touch the bodie, nor the comfortleſſe mother deliuer him. O how farre harder they did finde it, to looſe the mother from the ſonne, then to remoue the ſtone from the graue, for they were forced to aske him againe on their knees, and buy him with the waight of their teares. O how farre more deerer he did buy vs, then the mother did ſell him; for he bought vs with bloud, and ſhe did ſell him for teares.

Ioſeph and *Nichodemus* were in great anguiſh of minde, to ſee the ſonne already dead, and to ſee the mother neere dead, for if any thing ſhould haue happened vnto them, they had no time to burie the ſonne, nor graue to burie the mother. Trouble not thy ſelfe, O great *Ioſeph*, trouble not thy ſelfe, in thinking where thou ſhalt burie the comfortleſſe widdow, for ſeeing that betwixt her and her ſonne, the loue is but one, and the heart one, why ſhould the Sepulcher be any more but one?

Thoſe which in one houſe did loue together, and deſcend from one kindred, and with one amitie and peace entreate the one the other, is it much that they die together, that they end their liues in one

one day, that one ſtone couer them, and that one graue ſhould ſuffice them?

It is moſt certaine, that the ſonne cannot want a graue, nor the mother a tombe, for long ſince he is buried in her bowels, and ſhe the like in his heart.

All things being in a readineſſe, the brothers ſonne ſaid vnto his Aunt, The breuitie of the time, the authority of the dead bodie giueth mee courage to entreat you as my Aunt, and beſeech you as my Lady, that it would pleaſe you to deliuer vs the bodie to burie him, and giue vs licence to returne againe to the Citie. The night is darke, Eaſter is come, and the people goe from hence in an anger, and if any vnruly body ſhould come backe to iniurie vs, how would you that wee ſhould defend the dead body, being but three of vs, when twelue of vs could not defend him when he was aliue? Giue vs leaue then, good Lady, that this myſterie may be ended, that this Sacrament be concluded, that this ſecret be laid open, and that this dead body may be buried, becauſe that many troubles are cut off, when that is done of free will, which ſhall be done of neceſſitie. Determine with your ſelfe, my Aunt, to giue vs him, and to ſwallow vp this laſt morſell, ſeeing the buſineſſe doth ſuffer no longer delay, and alſo becauſe our members haue no more forces to ſerue you, nor our hearts ſtrength to comfort you, nor our eies any teares left to weepe with you. O Virgin without any equall, what doeſt thou anſwere to ſo ſharpe a demaund? To detaine the body any longer, the time doth not permit you, and to deliuer him preſently it will be a bitter morſell to ſwallow, and to giue licence as they doe deſire it, is no leſſe then to burie your ſmart with your loue, and your loue with your ſmart. As the ſad and wearie mothers teares went dropping downe, and her words failing her, and in their place anguiſhes begin to grow, ſhee could anſwere no word at all, but lament a new, and weepe moſt bitterly. Canſt thou not content thy ſelfe (ſaith *Vbertinus*) to loue the liuing, but thou muſt alſo loue the dead? How canſt thou denie vs, but that thou art in loue with him who is dead, ſeeing thou doeſt worſhip him on thy knees, and embrace him faſt in thy armes?

What meaneth this, O thou friend of God, what meaneth

this? Was death able to make an end of thy ſonnes griefes and dolours, and is it not able to make an end of thy loue? O how it doth well appeare, that then death did die, when on the croſſe life did depart, ſeeing that there is no death in the world, which can end thy ſorrow, nor cut off thy loue.

The virgin then being wearie with weeping, and wearie alſo of their importunity, did yeeld that they ſhould put her ſonne in the graue, and her ſweet loue in the Sepulcher. In the ſelfe-ſame manner, that they did bring the dead body, from Golgotha vnto the garden, they did alſo carrie him from the garden to the Sepulcher, all hauing hold of him, all ſighing, and all weeping. O griefe neuer before heard of, O ſmart like vnto the which there was neuer ſeene, ſuch as is the end and ſumme of this proceſſion; becauſe that, by how much the way to the Sepulcher grew ſhorter, by ſo much the more and more their wofull anguiſh did encreaſe and double.

And how ſhould not their woe encreaſe and double, ſeeing they did neuer hope to ſee him againe, either aliue or dead, after they had once put him in the graue? All of them then taking the body together, they did put him in his graue, the which was already open and made cleane; becauſe *Ioſeph* the owner of him, had gone into him before. Immediatly as they had buried that holy body, they did put the ſtone ouer the monument againe, the which was a great ſtone, thicke, heauie, and foure-ſquare. The Sepulcher where they did put that body, was of ſtone, but the hearts of thoſe which did burie him, were of fleſh; by reaſon whereof, they began afreſh to weepe, and make a wofull lamentation ouer him.

At the time of putting him in his graue, they did not caſt any earth vpon him; but in ſtead of earth, they did caſt many teares and ſighes vpon him; inſomuch, that if he were not couered with earth, yet he was well bathed in teares.

The griefe which the dolefull mother did feele, to ſee her ſonne put into the graue, & to ſee the ſtone put ouer him, and to ſee that ſhe had loſt the ſight of him, and to ſee that he was there without her, and ſhee alone without him, ſeeing there is no penne which can write it, I referre to the meditation of the deuout ſoule.

There then remained Ieſus in that Caue, couered with that ſtone,

ſtone, alone without company, annointed with rich oyntments, weapt by holy men, bound with many cloathes, and bathed with many teares.

Here followeth a prayer of the Author.

O The loue of my ſoule, & the light of my eies, O the ioy of my heart, O the reſt of my life, tell me I pray thee, how being the Lord of life, canſt thou lie dead and ſhrowded in a poore graue? What law doth conſent, or what reaſon dooth ſuffer, that thou ſhouldeſt raiſe *Lazarus* ſtinking like a ſinner, and that they ſhould burie thy ſelfe ſauouring of iuſtice? The vaile of the temple did rent in ſunder, for to lay open the ſecrets which lay hidden; and dare the Sepulcher open to hide thy holy members? Why O my good Ieſus, why didſt thou not burie thy ſelfe, in thy owne Sepulcher, but onely to let vs know, that as thou didſt burie thy ſelfe in another mans graue, ſo thou didſt die for other mens ſinnes? O good Ieſus, O the loue of my ſoule, how much more am I bound vnto thee for redeeming mee, then for creating me; becauſe that when thou didſt create me, thou didſt giue me nothing but my ſelfe, but when thou didſt redeeme me, thou didſt not only giue me my ſelfe, but alſo thy ſelfe. Thou diddeſt giue me to my ſelfe, when I was a ſtranger from thee by ſinne; and thou diddeſt giue me to thy ſelfe, when thou diddeſt reconcile me with thee by grace: inſomuch that thou haſt made mee thy brother by nature, and alſo thy companion and fellow in glory. O how much more doe I owe vnto thee, becauſe thou haſt redeemed mee with thy bloud, then becauſe thou haſt created mee with thy hands: For when thou diddeſt make me, thou diddeſt make mee of nothing, but when thou diddeſt redeeme me, thou diddeſt beſtowe all thy wealth and riches vpon me: that is, the bloud which thou haddeſt in thee, and the life which thou diddeſt liue with. Againe, and a thouſand times againe, I thanke thee, O my Lord, more for redeeming me, then for creating me, becauſe that in creating of all the world, thou waſt but ſeaſon daies, but in redeeming mee alone, thou waſt thirty and three yeares, all which by how much the better they were by thee beſtowed, by ſo much the worſe they were

vpon mee employed. O how well all thoſe yeares were ſpent by thee, O my good Ieſus, ſeeing that in thy ſpeech, thou diddeſt receiue contradiction; in thy doing, ſuch as lay in waite to entrap thee; in thy torments, mockers; and in thy miracles blaſphemers. O glorie of Iernſalem, O the ioy of Iſraell, tell mee I pray thee, what was there in thy holy body, which did not ſuffer for mee, and what did thy infinite loue omit to doe for mee? doe not you thinke, O my ſoule, doe not you thinke, that the paſſion of your Redeemer did begin in the garden, when he was apprehended, or at the pillar when hee was whipped, for hee knew what it was to ſuffer, before he began to liue. At the very inſtant, when hee did take mans fleſh vpon him, all the torments of this life preſented themſelues before him, inſomuch that at the ſame time, hee had the fruition of glory, and did likewiſe ſuffer. What was all his moſt holy life, but a long and cruell paſſion? what did holy Ieſus not ſuffer, what did he not endure, ſeeing that in euery age he was troubled, by all people perſecuted, in all parts of his body tormented, and in all his doings contradicted? what anguiſh was there, which came not to his heart, what torment which paſſed not his body? He did ſuffer in his eies teares, in his eares blaſphemies, on his face buffets, in his noſe ſtinks, in his mouth gaule, in his hands binding, in his feet wounds, in his head thornes, and in all his fleſh torment. With whom did hee conuerſe, but hee was angred? whether did he goe, but he did ſuffer? In the manger hee endured pouertie, in the deſert warre, in Ægypt exile, in the temple reſiſtance, in the way wearineſſe, in the garden ſweat, and on the croſſe death. What wouldeſt thou that I ſay more, O my ſoule, but as hee did in the day time preach, and in the nightime pray; ſo in the day time they did gaine-ſay him, and in the night, watch whether he did goe. From the houre of his birth vntill the houre of his death, what moment was there, wherein hee did not ſome good, and what houre, in which he did not merit? And that which hee did merit, for whom did hee merit, and that which hee did ſuffer, for whom did hee ſuffer it (O my ſoule) but for thee? I doe ſummon you O my ſoule, and coniure you O my heart, that ſeeing you be the ſucceſſours of his merits, that you would be the like of his trauels, ſeeing it is both Gods law and mans law, that he

he who hath the inheritance, ſhould alſo take the charge which doth follow it. Who but good Ieſus, was in the morning puniſhed, at one of the clocke accuſed, at three tormented, at ſixe condemned, at nine put to death, in the euening annoynted, at compline buried? What more wilt thou ſee O my ſoule, what more wilt thou ſee? ſeeing thou ſeeſt that the Iudge is iudged, the King ſcorned and mocked, the Prieſt tormented, the innocent condemned, and of all iuſt men, the moſt iuſt put to death: O high myſterie, O diuine Sacrament, who, as he did ſuffer for friend and foe, ſo friend and foe did helpe him to ſuffer; hee ſuffered in the women who did weepe for him, in the Infidels who did accuſe him, in the thiefe who did blaſpheme him, in the people who ſcorned him, in *Longinus* who pierced him with a ſpeare, and in the ſorrowfull mother who lamented for him. Did not (thinke you) the ſonne ſuffer in the mother, and the mother in the ſonne; ſeeing that ſhe is his croſſe, and he likewiſe her croſſe? Was not pardie ſhe his croſſe, ſeeing that ſhe did bathe him in teares, and was not he her croſſe, conſidering that he did bathe her in bloud? Why O my good Ieſus, why diddeſt thou ſuffer a thruſt in thy ſide, the binding of thy feete, and holes in thy hands, but to giue man a medicine for originall ſinne, a remedie for mortall ſinne, and an eaſe for veniall ſinne? O infinite loue, O vnſpeakeable charity, my God and Lord, ſeeing that nothing could hinder thee from going vp to the croſſe, nor cauſe thee to come downe from the croſſe, not the hardneſſe of thy bed, nor thy bitter drinke, nor thy grieuous torment, nor thy cruell death, nor the loue of thy mother, nor the ſhame of being naked, nor the perſwaſion of the people, no nor the vngratefulneſſe of all the world. O good Ieſus, O the loues of my ſoule, what charity is that which doth ouercome thee, and what loue doth guide thee, that being asked, wilt not come downe from the croſſe, to deliuer thy owne innocent life; and yet on the other ſide, not being asked at all, doeſt goe vp to the croſſe, to make cleane my ſinne? O the brightneſſe of the Angels, O the glory of the bleſſed, tell me I pray thee, what demerrit diddeſt thou finde in thy moſt holy life, that thou wouldeſt not deliuer thy ſelfe, and what merrit diddeſt thou finde in mine, that thou wouldeſt offer thy ſelfe for me? What am I for whom thou doeſt

ſuffer, but a raſh and an vnruly trifle, conceiued in ſinne, borne with paine, brought vp with griefe, weake to reſiſt vices, and inconſtant in vertues, and nought before I was borne? I am O good Ieſus, I am the Samaritane, which the theeues did leaue halfe aliue by the waies ſide; aliue in vnderſtanding, and dead in will; aliue in body, and dead in ſoule; aliue in lying, and dead in trueth; aliue in all miſchiefe, and dead in all goodneſſe, aliue to offend thee, and dead to ſerue thee. Stand on end O my ſoule, and feare O my heart, and marke with attention, and conſider with grauitie, who he is who doth ſuffer, for whom he doth ſuffer, where he doth ſuffer, and how he doth ſuffer; all which, if thou doe narrowly contemplate, thou ſhalt not onely ſtand on end and be afeard, but alſo aſtonied and amazed. Hee who doth ſuffer is thy God, hee for whom hee doth ſuffer art thy ſelfe, that which hee doth ſuffer is death, the place where, is on the croſſe, the manner how, is with moſt pure loue: the which loue did make him take mans fleſh of his owne will, and die on the croſſe for meere charitie. All haile O precious croſſe, I reuerence thee O holy wood, on which then death did die, when the maker of heauen and earth, did loſe his life vpon thee. O holy croſſe, O wood of life, what but the holy bloud with which thou waſt made red, and what but thoſe members with which thou waſt adorned, was the curſe, that as thou waſt wont to be put on theeues ſhoulders, now Emperours doe put thee in their foreheads? What art thou O holy wood, what art thou O holy croſſe, but the key with the which heauen was opened, the hidden treaſure in the field, the ſtandard of our Chriſt, a ginne and trap for the Diuell, the remedy againſt ſinne, the confuſion of hell, and the price of all the world. What other thing is the croſſe on which thou diddeſt ſuffer, O my good Ieſus, but a hauen to ſuch as are loſt, a wall to ſuch as are beſieged, a guide vnto all which take in hand any iourney, a gardian of Orphans, the defence of the weake, the ſchole of the wiſe, the philoſophie of thoſe which are innocent, the hangman of vices, and a ſwarme of vertues. O holy croſſe, O bloudy croſſe, with the bloud of my God, who but thou doeſt renew figures which are paſt, beautifie thoſe which are preſent, teach thoſe which are to come, ſeeke out thoſe which are loſt, finde thoſe which are ſought for, and keepe

thoſe

those which are found. O redeemer of my soule, O the maker of my life, how is it possible, that I should be able to recompence thee, for all which thou hast done for mee, although thou hadst done nothing for me, but die on the crosse? Diddest thou not die for me on the crosse, when thy soule went from thence to the father, thy bloud remained vpon the ground, thy body rested in the graue? O the reward of my glory, O the ioy of my soule, tell mee I pray thee, why diddest thou binde me vnto two debts, considering that I am not able to pay thee one, that is for thy life which thou diddest loose for me, and for eternall glory which thou hast recouered for me? Doest thou not remember O good Iesus, doest thou not remember, that the soule being but one, thou didst giue her me twice, that is, when thou didst create her in my entrailes, and when with thy pretious bloud thou didst redeeme her? What can I present vnto thee but onely the death which thou sufferedst, and what can I giue thee but the bloud that thou didst shed for me, and what I can offer thee, but only the charity with the which thou didst die for mee: all which I doe offer thee vpon my knees, and present vnto thee with many teares, to the end that in the latter day all may be acceptable vnto thee, and vnto this thy seruant profitable. Finally, I present and offer vnto thee, O my good Iesus, all this worke, and the Author of the same, to the end that if it be profitable vnto thy seruants, the glory may redound vnto thee and no other, and if it be not in euery point perfect, supply O my good Iesus, the want.

Trino & vni sit laus.

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54 *How that when the virgin stoode weeping vpon the mount of Caluarie, because she wanted things necessarie for to burie her sonne, our Lord did ordaine that* Ioseph *should take the charge vpon him.* 366

55 *How* Ioseph *and* Nichodemus *did carrie ladders with them to goe vp to the crosse, and ointments to annoint his body, and went directly to the mount of Caluarie.* 374

56 *How our Lord was taken downe from the crosse, and put in lap of the sad mother, and of the teares which were shed ouer him.* 381

57 *How that the funerals which* Ioseph *made his father* Iacob, *were a figure of those which* Ioseph *of Aramathia should make our Redeemer.* 388

58 *Of the great care which they had in times past to burie the dead, and why the sonne of God did not command his body to be buried.* 401

FINIS.